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The Status of Religious Instruction for Children Under Sixteen Years of Age

With Special Reference to
Pennsylvania

SISTER JOSEFITA MARIA
(MANDERFIELD V SALAZAR, S.S.J.)

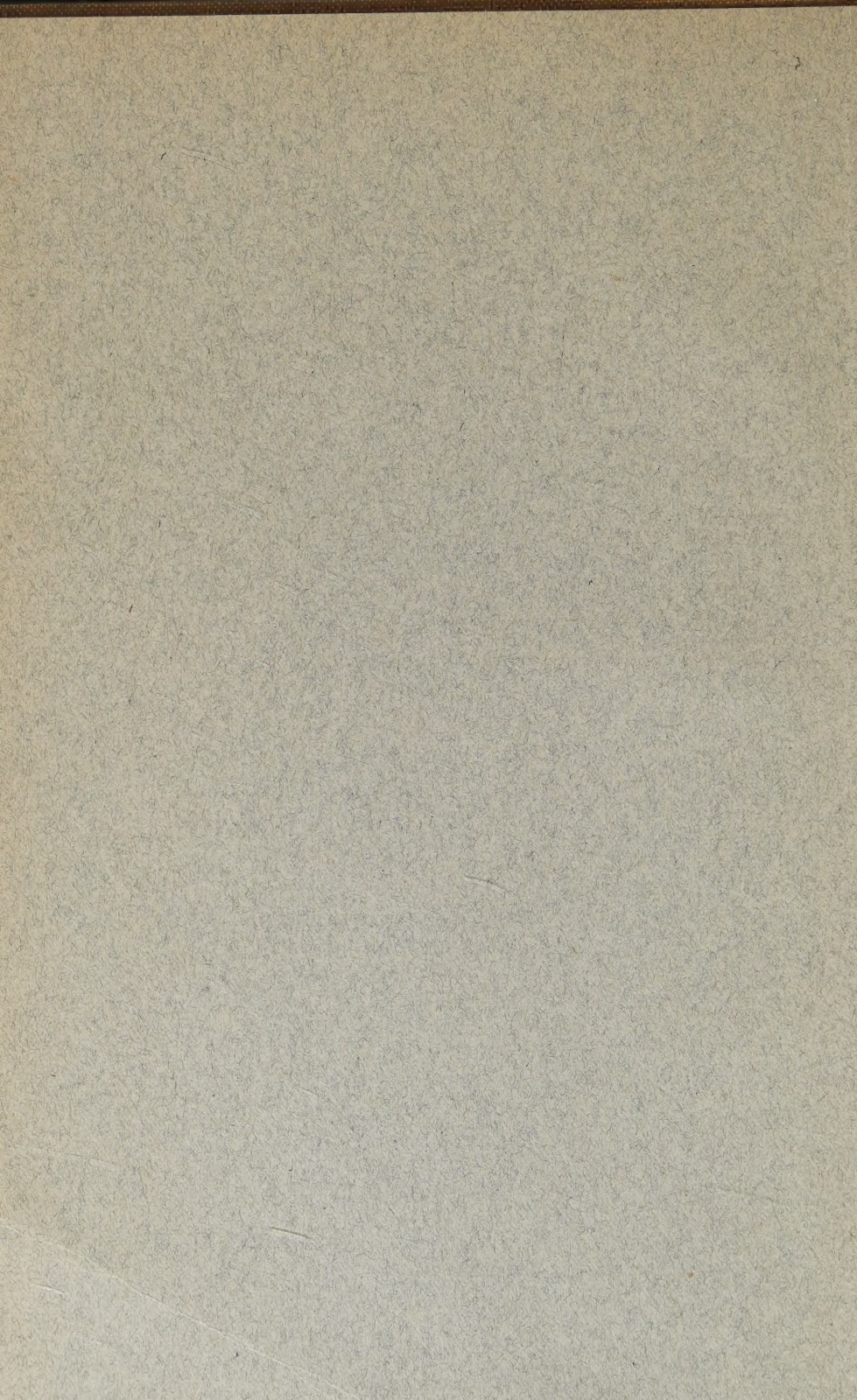
A THESIS

IN EDUCATION

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

PHILADELPHIA

1925



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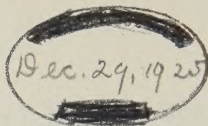
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FOREWORD

The ferment with regard to the necessity of providing adequate religious instruction for the children of the United States has become so widespread that this thesis was undertaken for the purpose of determining the status of religious instruction for children under sixteen years of age, with special reference to Pennsylvania.

Three questions naturally presented themselves:

First—Can morality be taught independently of religion?

Second—Can the Public Schools give religious instruction?

Third—To what extent is religious instruction being given to our young people?

It was impossible owing to the limited time to find by means of experimental research, authoritative information regarding the first question, so it was considered helpful to obtain the views of noted educators, and the following procedure was adhered to. A questionnaire accompanied by a personal letter was sent to a number of well-known educators, as well as to the sixty-seven County Superintendents of Pennsylvania. Their answers are given in full in the Appendix.

With regard to the second question, it is evident that the very organization of the Public Schools precludes any attempt to give definite religious instruction. The word "definite" is used throughout this work in a technical sense meaning special time allotted for religious instruction.

The main purpose of the thesis thus centers on the third question, and Parts II and III deal with the means the Protestants and the Catholics are employing to provide religious instruction for the children of this republic, but with special reference to Pennsylvania.

To secure the data for the thesis a study was made of the

State Constitutions and School Laws, printed material sent by the State and City Superintendents, the Bureau of Education in Washington, and the State Department of Education in Harrisburg, together with the questionnaires and replies to personal letters sent to the heads of the various denominations. With regard to the Week-Day Church Schools, the questionnaires and letters were filled out in most cases by those in actual charge of the schools, the religious district or diocese.

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PART I.

CHAPTER I.

ATTITUDE OF THE FORTY-NINE STATES TOWARD BIBLE READING IN THE PUBLIC SCHOOLS.

To learn authoritatively the attitude of the States with regard to the religious instruction and moral training to be given in the Public Schools, the following questionnaire was submitted to the Department of Education of each State, and a response was received from each of the forty-nine States.

- 1—What is the status of the Bible in the schools of your State?
Will you please quote the School Law with regard to the Bible.
- 2—If the Bible is not read in the schools, is the prohibition a constitutional one? (or)
The result of adverse court decisions?
If so, will you please quote the decision or decisions?
- 3—Have you a plan or plans for the study of the Bible in your State?
If you have such a plan or syllabus may I beg you to send me a copy.
- 4—Do the students receive credit for Bible Study or Religious Education?
How is the work evaluated?
- 5—What are the qualifications required of teachers of Bible Study?

The answers to the first query are given below, the others are arranged in tabular form, while the complete responses may be found in the Appendix.

ALABAMA.—School Code, 1919.

“Sec. 1.—Be it enacted by the Legislature of Alabama, That all schools in this State that are supported in whole or in part by public funds, be and the same are hereby required to have once every school day, readings from the Holy Bible.

“Sec. 2.—That teachers in making monthly reports shall show on the same that they have complied with this act, and superintendents of city schools in drawing public funds shall certify that each teacher under their supervision has complied with the act.

“Sec. 3.—That schools in the State subject to the provisions of this act shall not be allowed to draw public funds unless the provisions of this act are complied with, and the State superintendent of Education is charged with the enforcement of the provisions thereof.”

ARKANSAS.

No legal provision regarding Bible Reading.

ARIZONA.—School Laws of Arizona, 1923.

“Par. 2808.—Any teacher who shall use any sectarian or denominational books or teach any sectarian doctrine, or conduct any religious exercises in his school, or who shall fail to comply with any of the provisions mentioned in this chapter, shall be deemed guilty of unprofessional conduct, and it shall be the duty of the proper authority to revoke his certificate or diploma.

“Subdivision 12.—To exclude from schools and school libraries all books, publications or papers of a sectarian, partisan or denominational character.”

CALIFORNIA.

The Constitution and Statutes of California are probably more particular and explicit in their demand that there be no religious instruction of any kind whatsoever either directly or indirectly included in the Public School curriculum than is to be found in most of the states of the Union. Section 4 of Article 1 of the Constitution provides that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State.

“Sec 22, Article IV provides that no public money shall ever be appropriated from the State Treasury for the purpose or benefit of any institution not under the exclusive management or control of the State as a state institution.

“Sec. 30, Article IV provides that no money shall ever be appropriated either by the state or by local communities in aid of any religious sect, church, creed or sectarian purpose.

“Sec. 9, Article IX provides that the University of California shall be entirely independent of any sectarian influence.

“Sec. 1607, Subdivision 3 of the Political Code provides that the board of school trustees must exclude from school and school libraries all books, publications or papers of a sectarian or denominational character.

"Sec. 1672 of the Political Code provides that no publication of a sectarian or denominational character may be used or distributed in any school or be made a part of its library, nor may any sectarian or denominational doctrine be taught therein. Violation of this provision is penalized by withholding from the school district involved state or county apportionment of school moneys."

"A religious 'sect' is a body of people believing in the same religious doctrines, and any book which promulgates such doctrines in whole or in part is a book of a 'sectarian character.'" There can be no doubt that the legislature, when it enacted the code-sections, used the term "publication of a sectarian, partisan, or denominational character" as referring to any work devoted to or promotive of the tenets and doctrines of any religious denomination. The King James version of the Bible is a translation made under the direction of King James of England in 1604-1611. It has been accepted and followed by Protestants as the authorized translation. Though Protestantism may not be a sect in the strict interpretation of the term, the Protestant Bible contains the precepts of many of the Protestant denominations, and "denomination" is merely another name for "sect." Controversies have waged for centuries over the authenticity of the various translations of the Bible, each sect insisting that its version is the only truly inspired book. As a result of this controversy, men failed to consider any Bible for its literary or historical value, but bar all from the schools for fear that their children might absorb some doctrine adverse to the teaching of their denomination. The King James Bible having been adopted by Protestants as their book, it is objectionable to those who do not follow that faith. It is thus a book of a sectarian or denominational character within the meaning of the Political Code."

The case of *Evans vs. Selma Union High School District*. This case was recently decided by the Supreme Court on January 24, 1924. (67 Calif. Dec. page 103.)

The Court decided that Sections 1607 and 1672 of the Political Code do not prohibit boards of school trustees from purchasing with Public School funds copies of the King James Translation of the Bible (which is used by the Protestant Church), or of the Douay version (which is used by the Catholic Church), nor copies of the Talmud, the Koran, and the teachings of Confucius.

The point involved in this case was the right to purchase the King James Translation of the Bible for use in the school library as a reference book. The court did not pass on the question of the right to use any of these books in the way of text books or of reading therefrom to the pupils as a part of school exercises. The court implied that such might be a violation of the law of this state.

"Section 1672a of the Political Code provides that no bulletin, circular or other publication of any character whose purpose is to spread propaganda or to force membership in, or subscription to the funds of any organization

not directly under the control of the school authorities, or to be used as the basis of study or recitation, or to supplement the regular school studies shall be distributed or shown to the pupils of any Public School on the school premises during school hours or within one hour before the time of opening or within one hour after the time of closing such school. Further the pupils of the Public Schools shall not be solicited by teachers or others to subscribe to the funds of our work for any organization not directly under the control of the school authorities, etc., etc.

“Sec. 8, Art. XI.

“No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught or instruction thereon be permitted, directly or indirectly, in any of the common schools of this state.”

COLORADO.

“The state laws made no mention of the question of reading or teaching the Bible in the schools of this state. It is left entirely to the district boards to make all reasonable rules and regulations.”—State Superintendent.

CONNECTICUT.

There is no school law regarding Bible reading in the schools, therefore it is read in some and omitted in others.

DELAWARE.

“Sec. 1.—No religious services or exercises except the reading of the Bible and the repeating of the Lord’s Prayer shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.”

“Sec. 2.—In each public school classroom in the State and in the presence of scholars therein assembled, at least five verses from the Holy Bible shall be read or caused to be read at the opening of school upon each and every day, by the teacher in charge thereof. Provided that whenever there is a General Assembly of school classes at the opening of such school the principal or teacher in charge shall read at least five verses from the said Holy Bible or cause the same to be read.”

DISTRICT OF COLUMBIA.—Rules of Board of Education.

“Rule 29.—The opening exercises shall include reading by the teacher, without note or comment, of a portion of the Bible, repeating the Lord’s Prayer and appropriate singing by the pupils.”

Provision included in an Appropriation Bill passed by Congress at this session—1924.

“*Provided*—That no part of this sum shall be available for the payment of the salary of any superintendent, assistant superintendent, director or intermediate instructor, or supervising principal who permits the teaching of partisan politics, disrespect of the Holy Bible, or that ours is an inferior form of government.”

FLORIDA.

"We have no State law upon the subject of Bible reading in our schools. Neither is there any State law prohibiting the reading of the Bible in schools. It is, however, read in most of the schools, but I believe in not quite all of them. There are a few counties in which school authorities have in some years objected to the reading of the Bible."—State Superintendent.

GEORGIA.

"Provided, however, that the Bible, including the Old and New Testament, shall be read in all the schools of this State receiving State funds, and that not less than one chapter shall be read at some appropriate time during each school day. Upon the parent or guardian of any pupil filing with the teacher in charge of said pupil in the public schools of this State a written statement requesting that said pupil be excused from hearing the said Bible read as required under this Act, such teacher shall permit such pupil to withdraw while the reading of the Bible as required under this Act is in progress. Such request shall be sufficient to cover the entire school year in which said request is filed."—Georgia Laws 1921.

IDAHO.—Constitution and School Law.

Art. IX.

"Sec. 5.—Neither the legislature nor any county, city, town, township, school district or other public corporation, shall ever make any appropriation or pay from any public funds or moneys whatever, anything in aid of any church or sectarian, or religious society, or for any sectarian or religious purpose, or to help support, or sustain any school, academy, seminary, college, university or other literary or scientific institution controlled by any church, sectarian or religious denomination whatsoever; nor shall any grant or donation of land, money or other personal property ever be made by the state or any such public corporation, to any church, or for any sectarian or religious purpose.

"Sec. 6.—No religious test or qualification shall ever be required of any person as a condition of admission into any public educational institution of the state, either as a teacher or student; and no teacher or student of any such institution shall ever be required to attend or participate in any religious service whatever. No sectarian or religious tenets or doctrine shall ever be taught in the public schools, nor shall any distinction or classification of pupils be made on account of race or color."

The use of the school house as a community center is provided for in Compiled Laws of the State of Idaho, 38:301.

In the proposition of the State Commissioner of Education we find: "4th—The use of a schoolhouse as a community center is its use by the entire community or some group thereof for elections or for educational, religious, political or social purposes. Being usually centrally located and public property, its use for elections is a very proper community use provided it does not interfere with its use for regular school work.

"The gathering of the entire community or any group thereof, for *religious* service on any day of the week at such time that it does not interfere with the regular school work and under such conditions that there is no material disturbance of school books or property, is a proper community use, provided this is done under a rule of the board of trustees or under specific authority thereof; and provided further, this does not violate the rule of the State Board of Education that religious services cannot be held within 45 minutes after the adjournment of the school. This rule is made in fulfillment of the very strict provision of the state constitution and laws against the use of the schoolhouse for religious or sectarian purposes. The immediate adjournment of the school into a religious service or a session for religious teaching is for all practical purposes the use of the school for sectarian or religious teaching. Immature children with a profound respect for the superior age and wisdom of their teachers or community leaders could readily be pressed from the regular session of the school into a continuation thereof in religious teaching and the purpose of the constitution and laws be thus annulled. The rule has therefore been laid down that religious community services must not be held within forty-five minutes after the adjournment of the school.

It goes without saying that a school board or trustee should not object to a community use of the schoolhouse merely because it is asked for by a different sect or denomination from that to which he belongs."

ILLINOIS.—Illinois Constitution.

"Art. II, Sec. 3.—The free exercise and enjoyment of religious profession and worship without discrimination shall forever be guaranteed; and no person shall be denied any civil, or political right, privilege or capacity on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious denomination or mode of worship."

"Art VIII, Sec. 3.—Neither the general assembly nor any county, city or town, township, school district or other public corporation shall ever make any appropriation, or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property ever be made by the State or any such public corporation to any church or for any sectarian purpose."

A decision given by the Supreme Court reads as follows:

"1. Free enjoyment of religious worship includes freedom not to worship." Sec. 3, Art. II of the Constitution guaranteeing "the free exercise and enjoyment of religious profession and worship, without discrimination," includes freedom from being compelled to join in any religious worship.

"2. Children attending public school cannot be compelled to join in religious worship. The reading of the Bible in the public schools, the singing of hymns and the repeating of the Lord's Prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands constitutes worship within the meaning of the constitution, and pupils cannot be compelled to join therein against their own or their parents' wishes."

"3. The constitution forbids giving sectarian instruction in public schools. The provision of Sec. 3, of article VIII of the Constitution forbidding the use of public school funds in aid of any sectarian purpose is a prohibition of the giving of sectarian instruction in the public schools."

"4. Reading of the Bible in the public schools constitutes sectarian instruction. The reading of the Bible in public schools constitutes the giving of sectarian instruction within the meaning of Sec. 3 of Art. VIII of the Constitution.—*People ex. rel. Ring et al. v. Board of Education*, Vol. 245, Supreme Court Reports, p. 334."

INDIANA.

Sec. 2805.—Bible not excluded.

"The Bible shall not be excluded from any public school or institution in the state, nor shall any child be required to read it contrary to the wishes of his parent or guardian."—C. '73 paragraph 1764; R., paragraph 2119.

Construing this statute, the Supreme Court of Iowa said: "It is a matter of individual option with school teachers as to whether they will use the Bible in their schools or not, such option being restricted only by the provision that no pupil shall be required to read it contrary to the wishes of his parents or guardian; and said section is not in conflict with Article I, Section 3 of the Constitution."—*Moore v. Monroe et al.*, 64, Iowa, 367.

KANSAS.

Laws relating to the Common Schools.

Sec. 165.—Relating to cities of the first class.

('72-1722). "No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the city; but nothing in this section shall be construed to prohibit the reading of the Holy Scripture.—(L. 1876, ch. 122, art. 10, sec. 22.)

Repeating the Lord's Prayer and Twenty-third Psalm, without remarks not prohibited.—*Billard v. Board of Education*, 69 K. 53-56.

Sec. 21.—Relating to cities of the second class.

("72-1819). No sectarian doctrine shall be taught or inculcated in any of the public schools of the city; but the Holy Scriptures without note or comment may be used therein.—(L. 1876, ch. 22, Art. II, Sec. 23.)"

KENTUCKY.

"The teacher in charge shall read or cause to be read, a portion of the Bible daily in every classroom or session room of the county schools of the State of Kentucky, in the presence of the pupils therein assembled, and no child shall be required to read the Bible against the wish of his parent or

guardian. The failure of any teacher to conform to this act shall be cause for the revocation of his certificate in the manner provided by law."

"We believe the reason and weight of the authorities support the view that the King James translation of the Bible is not a "sectarian" book within the meaning of the Kentucky statutes, section 4368; which provides that no books or other publications of a sectarian, infidel, or immoral character shall be used or distributed in any common school; nor shall any sectarian, infidel, or immoral doctrine be taught therein," and when used merely by reading in the common schools, without note or comment by teachers is not sectarian instruction; nor does such use of the Bible make the schoolhouse a house of religious worship.

The Bible is not a sectarian book."

—Hackett v. Brookville Graded School District, 120 Ky. 608.

LOUISIANA.

The Constitution of Louisiana provides that every person has the natural right to worship God according to the dictates of his conscience, and that no preference shall ever be given to, or any discrimination made against, any church, sect, or creed of religion, or any form of religious faith or worship.

The following decision invalidated a resolution which had provided for Bible readings in the public schools.

"The reading of the Bible, including the Old and the New Testaments, in the public schools of the State is a preference given to Christians, and a discrimination made against Jews."—Herald *et al.* v. Parish Board, etc., 136 La. 1034.

MAINE.

"Our laws require that the Bible be read in the public schools of the State."—State Superintendent.

With the superintending school committee the legislature has reposed the power of directing the general course of instruction and what books shall be used in the schools; and they may rightly enforce obedience to all the regulations by them made, within the sphere of their authority.

"A requirement by the superintending school committee that the Protestant version of the Bible be read in the public schools of their town, by the scholars who are able to read, is in violation of no constitutional provision, and is binding upon all the members of the schools although composed of divers religious sects."—Donohue v. Richards *et al.*, 38 Me., 379.

MARYLAND.

"It is the custom in most schools to read the Bible. The law is silent on the subject, but Bible reading is generally construed as permissible."—State Superintendent.

MASSACHUSETTS.

"Sec. 31.—A portion of the Bible shall be read daily in the public schools without written note or oral comment; but a pupil whose parent or guardian

informs the teacher in writing that he has conscientious scruples against it, shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use in the public schools, school books favoring the tenets of any particular religious sect."

"The school committee of a town may lawfully pass an order that the schools thereof shall be opened each morning with reading from the Bible and prayer, and that during the prayer each scholar shall bow the head, unless his parents request that he shall be excused from doing so; and may lawfully exclude from the school a scholar who refuses to comply with such order, and whose parents refuse to request that he shall be excused from doing so."—*Spiller v. Woburn*, 12 Allen (Mass.), 127, 1866.

MICHIGAN.

There is no provision of the school law relating to the study of the Bible in the schools. "The Bible is read in many of our schools without comment. We have as far as I know, but one decision relating to the Bible, and that is the one known as *Pfeifer v. Board of Education of Detroit*, 118 Mich. 560.

In this case the teacher was reading from a book entitled, "Readings from the Bible," and an objection was raised, and the issue brought into Court because of a provision of our State Constitution. The Court held that these readings might be read without comment, and that such was not a violation of our Constitution."

"Sec. 39.—Every person shall be at liberty to worship God according to the dictates of his own conscience. No person shall be compelled to attend, or against his consent, to contribute to the erection or support of any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion."

"Sec. 40.—No money shall be appropriated or drawn from the treasury for the benefit of any religious sect or society, theological or religious seminary; nor shall property belonging to the State be appropriated for any such purpose. The civil and political rights, privileges and capacities of no person shall be diminished or enlarged on account of his religious belief."

MINNESOTA.

The State Constitution Article VIII, Sec. 3 prohibits the use of public moneys or property for "the support of schools wherein the distinctive doctrines, creeds, or tenets, of any particular Christian or other religious sect are promulgated or taught," and guarantees freedom of conscience in religious matters. These constitutional provisions have been interpreted by the attorney general of the State as prohibiting (1) The opening of Public Schools with the recital of the Lord's Prayer;

(2) The use of the Bible in the public schools;

(3) Religious instruction in public schools;

(4) The use of schoolhouses for religious services;

- (5) Wearing the garb of a religious body by public school teachers while teaching."

MISSISSIPPI.

The Constitution provides that the Bible shall not be excluded from the public schools.

MISSOURI.

No legal provision regarding Bible reading in the schools. Bible stories are generally read.

MONTANA.

The school law makes no mention of Bible reading in the schools. It is read in some schools as there is no prohibition against it, but without comment.

The Supreme Court has held that there is nothing in either the constitution or laws to prevent the reading of the Bible in the schools.

NEBRASKA.

The law does not forbid the use of the Bible in the public schools. "Constitution of Nebraska: No sectarian instruction shall be allowed in any school or institution supported in whole or in part by the public funds set apart for educational purposes; nor shall the State accept any grant, conveyance or bequest of money, lands, or other property to be used for sectarian purposes. Neither the State Legislature nor any county, city, or other public corporation, shall ever make any appropriation from any public fund, or grant any public land in aid of any sectarian or denominational school or college or any educational institution which is not exclusively owned and controlled by the state or a governmental subdivision thereof. No religious test of qualification shall be required of teacher or students, for admission to or continuance in any public school, or educational institution supported in whole or in part by public taxation."

Chief Justice Sullivan decision in the case of *State ex. rel. Freeman v. Scheve, et al.*, 65 Nebr. 877 reads: "The law does not forbid the reading of the Bible in the public schools. The point where the courts may interfere is where the use of the Bible in a public school has degenerated into abuse; where a teacher instead of giving secular instruction had violated the constitution by becoming a sectarian propagandist. The Court holds that whether it is prudent or politic to permit the reading of the Bible in the schools is a question for the school authorities, but whether the practice has taken the form of sectarian instruction is a question for the courts to determine upon evidence. Every alleged violation must be established by competent proof."

NEVADA.

"Sec. 9.—No sectarian instruction shall be imparted or tolerated in any school or university that may be established under this constitution.

"Sec. 105.—No books, tract, or papers of a sectarian or denominational

character shall be used or introduced in any schools established under the provisions of this act; nor shall any sectarian or denominational doctrines be taught therein; nor shall any school whatever receive any of the public school funds which has not been taught in accordance with the provisions of this section." This has been construed as excluding Bible readings.—School Code 1923.

NEW HAMPSHIRE.

"The constitution of New Hampshire and the State laws make no statement in regard to the use of the Bible in the public schools. Scripture reading and the repetition of the psalms is common in the opening exercises of all schools and this plan has never been questioned in the course."—State Commissioner of Education.

NEW JERSEY.

"Sec. 162, Article VIII.—No religious service or exercise, except the reading of the Bible and the repeating of the Lord's Prayer shall be held in any school receiving any portion of the moneys appropriated for the support of public schools.

"Sec. 163 (1).—In each public classroom in the State, and in the presence of the scholars therein assembled, at least five verses from that portion of the Holy Bible known as the Old Testament shall be read or caused to be read without comment, at the opening of such school upon each and every school day, by the teacher in charge thereof; provided that whenever there is a general assemblage of school classes at the opening of such school day, then instead of such classroom reading, the principal or teacher in charge of such assemblage shall read at least five verses from said portion of the Holy Bible or cause same to be read, in the presence of the assembled scholars, as herein directed."—School Law.

NEW MEXICO.

There is no written law permitting or prohibiting Bible reading in the schools. However, little attention is paid to the matter, and it is generally left to the discretion of the local school authorities.

NEW YORK.

A by-law adopted by the Board of Education for the conduct of the public schools under their charge reads: "The daily opening exercises shall consist of the reading of a portion of the Holy Scripture, without note or comment." But three different appeals were made to Supt. Abram B. Weaver on the grounds that children were threatened with expulsion in case of non-attendance at such readings. The following decision was rendered by him:

"There is no authority in the law to use, as a matter of right any portion of the regular school hours in conducting any religious exercise, at which the attendance of the scholars is made compulsory. On the other hand, there is nothing to prevent the reading of the Scriptures or the per-

formance of other religious exercises by the teacher in the presence of such of the scholars as may attend voluntarily, or by the direction of their parents or guardians, if it be done before the hour fixed for the opening of the school or after the dismissal of the school."

On May 27, 1884, State Superintendent W. B. Ruggles rendered a decision of like nature.

"Sec. 1151 of the Charter of New York City permits Bible reading in the Public Schools of that city."

NORTH CAROLINA.

"The Bible is usually read in devotional exercises in the classroom."—State Superintendent.

NORTH DAKOTA.

"Sec. 1388.—Bible not a sectarian book. Reading optional with the pupils. The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may, at the option of the teacher, be read in school without sectarian comment not to exceed ten minutes daily. No pupil shall be required to read it, or to be present in the school room during the reading thereof, contrary to the wishes of his parents or guardians or other persons having him in charge."—Compiled School Laws of the State.

OHIO.

There is no specific section of statute relating to the reading or the teaching of the Bible in the public schools of the State. Local boards of education are given very complete control of this matter, and may adopt resolutions requiring the reading of the Bible, or forbidding of the Bible, as they choose.

The courts have held at various times that boards of education have such power.

"It rests with boards of education to determine what instruction shall be given and what books shall be used in the public schools.—*Nessle v. Hum*, 1 Ohio N. P. 140.

OKLAHOMA.

"Sec. 329.—No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the State, but the Bible without sectarian comment, may be read therein."—School Law 1921.

OREGON.

There is no constitutional provision which prevents the reading of the Bible in the public schools.

... The school law is silent with reference to the matter of the Bible being read in the public schools.

PENNSYLVANIA.

"Sec. 3901.—That at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school, upon each and every school day by the teacher in charge:

"*Provided*, That when any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible, or cause it to be read, as herein directed."

"Sec. 3902.—That if any school teacher, whose duty it shall be to read as directed in this act, shall fail or omit so to do, said school teacher shall, upon charges preferred for such failure or omission, and the proof of the same, before the governing board of the school district, be discharged."—School Code.

RHODE ISLAND.

"The Bible has no legal status in our public schools in the sense that there is any legislation affecting it. Under a decision of the Commissioner of Education the reading of the Bible as part of opening religious exercises, which are optional, is optional with the teacher, who in this, as in other matters is to be guided by conscience, with reasonable respect for the consciences of pupils."—State Superintendent of Education.

SOUTH CAROLINA.

"There is no school law and no legal provision regarding the Bible in the public school. It is read at the teacher's option, but without comment."—State Superintendent of Education.

SOUTH DAKOTA.

"Sec. 7659.—No sectarian doctrine may be taught or inculcated in any of the public schools of the State, but the Bible without sectarian comment may be read therein.—School Laws 1921.

TENNESSEE.

"Sec. 1.—That at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school upon each and every school day, by the teacher in charge; provided, the teacher does not read the same chapter more than twice during the same session; provided, that when any teacher has other teachers under, and subject to direction, then the teacher exercising the authority shall read the Holy Bible and cause it to be read as herein directed.

"Sec. 2.—That if any school teacher, whose duty it shall be to read the Holy Bible, or cause it to be read, as directed in the act, shall fail or omit to do so, said school teacher shall, upon charges preferred for such failure and omission and proof of the same before the governing board of the school, be discharged.

"Sec. 3.—That pupils may be excused from Bible reading upon the written request of the parents."—Pub. Sch. Laws 1920.

TEXAS.

"Art. 1, Sec. 7.—No money shall be appropriated or drawn from the treasury for the benefit of any sect, or religious society, theological or religious seminary; nor shall property belonging to the State be appropriated for any such purposes.

“Art. VIII, Sec. 5.—And no law shall ever be enacted appropriating any part of the permanent or available school fund to any other purpose whatever; nor shall the same, or any part thereof, ever be appropriated to or used for the support of any sectarian school; and the available school fund herein provided shall be distributed to the several counties according to their scholastic population and applied in such manner as may be provided by law.”—State Constitution.

A decision of the State Supreme Court has upheld the right of the public schools to have the Bible read in school exercises, “The holding of morning exercises in the public schools consisting of the reading by the teacher without comment of nonsectarian extracts from the Bible, King James version, and repeating the Lord’s prayer, and the singing of appropriate songs, in which the pupils are invited but not required to join, does not violate the Constitution.

The holding of such exercises does not convert the school into a place of worship.”—*Church et al. v. Bullack et al.*, 109 S. W. 115.

UTAH.

“Sec. 1.—Atheistic or religious teaching unlawful. It shall be unlawful to teach in any of the district schools of this State, while in session, any atheistic, infidel, sectarian, religious or denominational doctrine and all such schools shall be free from sectarian control.

“Sec. 2.—Nothing in this Act shall be deemed to prohibit the giving of any moral instruction tending to impress upon the minds of the pupils the importance and necessity of good manners, truthfulness, temperance, purity, patriotism and industry, but such instruction shall be given in connection with the regular school work.

“Art X, Sec. 1.—The Legislature shall provide for the establishment and maintenance of a uniform system of public schools which shall be open to all children of the State and be free from sectarian control.”

VERMONT.

The Bible is freely used for devotional exercises,—not compulsory. No reference is made in the school law to the use of the Bible in schools.

“In a Vermont case, which has been widely cited in cases involving religious rights, it was held that a pupil may be excluded from school for the absence without leave, though such absence was for a religious purpose and in compliance with the parent’s wishes.”—*Ferriter v. Tyler*, 48 Vt. 444.

VIRGINIA.

“It is permissible to read the Bible in the public schools of Virginia, although not required by law. . . . The last General Assembly attempted to pass a statute requiring the reading of the Bible in the public schools.”

WASHINGTON.

“Art. IX, Sec. 4.—All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.

“In 1909 the legislature passed an act which is identical in its wording.

"In view of this Constitutional provision and the action of the legislature, the Attorney General has held that the reading of the Bible in the public schools of the State is a religious exercise within the meaning of the Constitution and as such is prohibited."—Attorney General's Opinion 1891-1892.

WEST VIRGINIA.

"The school law of the state contains no provision with regard to the teaching or reading of the Bible in the schools. The Bible is read daily in many of the elementary schools, however, and in many of the high schools it is read at Assembly exercises."

WISCONSIN.

Under a decision of the supreme court in the case of *State ex re. Weiss-Mooney, et al. vs. District No. 8 of the City of Edgerton*, decided in the March term of the Court 1890 the reading and study of the Bible is excluded from the public schools. The Court in working over the case based their conclusion largely upon the State Constitution and especially upon subsection (3) of Article X and also upon Sec. 18 of Art. 1.

"Sec. 3, Art. X: The legislature shall provide by law for the establishment of district schools which shall be as nearly uniform as practicable; and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years; and no sectarian instruction shall be allowed therein.

"Sec. 18, Art. 1.—The right of every man to worship Almighty God according to the dictates of his own own conscience shall never be infringed; nor shall any one be compelled to attend, erect or support any place of worship, or to maintain any ministry, against his consent; nor shall any control of, or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship; nor shall any money be drawn from the treasury for the benefit of religious societies or religious or theological seminaries.

"Sec. 3, Art. X.—The use of any version of the Bible as a text book in the public schools, and the stated reading thereof in such schools by the teacher without restriction, though unaccompanied by any comment, has a tendency to inculcate sectarian ideas, within the meaning of Sec. 3, ch. 251, Laws of 1883, and is sectarian instruction, "within the meaning of Sec. 3, Art. X Constitution.

"But text books founded upon the fundamental teachings of the Bible or which contain extracts therefrom, and such portions of the Bible as are not sectarian, may be used in the secular instruction of the pupils and to inculcate good morals."

"The fact that children of the petitioners are at liberty to withdraw from the schoolrooms during the reading of the Bible does not remove the ground of complaint.

"Sec. 18, Art. 1.—The stated reading of the Bible as a text book in

public schools may be 'worship' and the schoolhouse thereby become for the time being, a 'place of worship,' within the meaning of Sec. 18, Art. 1, Constitution; and to such use of the schoolhouse the taxpayers, who are compelled to aid in its erection and in the maintenance of the school, have a *legal* right to object. Children of poor parents, who are by law practically obliged to attend the public schools, would, if such reading were permitted, be compelled to attend a place of worship, contrary to said Sec. 18.

"Such reading being religious instruction the money drawn from the state treasury for the support of a school in which the Bible is so read, is for the benefit of a religious seminary, within the meaning of said section.

"The board contended; First, that the reading of the King James version of the Bible was not sectarian instruction; to which the Court in its opinion replied:

'The courts will take judicial notice of the contents of the Bible; that the religious world is divided into numerous sects, and of the general doctrines maintained by each. These things pertain to general knowledge and may be presumed to be subjects of common knowledge. The court also takes judicial notice of the fact that there are numerous religious sects called Christian, respectively maintaining different and conflicting doctrines; that some of these believe in the doctrine of predestination while others do not; some in the doctrine of eternal punishment of the wicked, while others repudiate it; some in the doctrine of apostolic succession and authority of the priesthood while others reject both; some that the Holy Scriptures are the only sufficient rule of faith and practice, while others believe that the only safeguard to human thought, opinion and action, is the infinite power of the divine spirit upon the humble and devout heart; some in the necessity and efficacy of the sacraments of the church, while others reject that entirely. The Court will likewise take cognizance of the numerous other conflicts of doctrine between the sects; that there are religious sects which reject the divinity of Christ, etc.'

The court further says: 'It should be here said that the term religious sect is understood as applied to people believing in some religious doctrine who are more or less closely associated or organized to advance such doctrines and increase the number of believers therein. The doctrine of one of these sects which is not common to all others, is sectarian.'

"Second: The school board further contended, that the reading of the Bible without comment was not instruction, to which the court replied:

'That reading from the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is instruction seems to us too clear for argument. Some of the most valuable instruction a person can receive may be derived from reading alone without any extrinsic aid by way of comment or explanation.'

“The school board further contended: Third, That the objectors had no cause for complaint, because their children were permitted to withdraw from the schoolroom during the reading of the same; to which the court answered:

‘We cannot give our sanction to this position. When, as in this case a small minority of the pupils in the public school are excluded for any cause from a stated school exercise, particularly when such cause is apparent hostility to the Bible which a majority of the pupils lose caste with their fellows and are liable to be subjected to reproach and insult, and it is a sufficient refutation of the argument that the practice in question tends to destroy the equality of the pupil which the Constitution seeks to establish and protect, and puts a portion of them to a serious disadvantage with respect to the others.’

“The counsel for the school board earnestly contended: Fourth, That the exclusion of the Bible reading from the district school is derogatory to the value of the Holy Scriptures, and a blow to their influence upon the conduct and conscience of man, and disastrous to the cause of religion.

“To this the court answered:

‘We emphatically reject this contention. The priceless truths of the Bible are best taught in our youth in the church, the Parish School, the Sabbath school, in social meeting, and above all by the parents in the home circle. There these truths may be explained and enforced, the spiritual welfare of the child guarded and protected and his spiritual nature directed and cultivated in accordance with the parental conscience. The Constitution does not interfere with such teaching and culture. Religion teaches obedience to law and flourishes best where that doctrine prevails. The constitutional prohibition was adopted in the interest of good government, and it argues but little faith in the vitality and power of religion to predict disaster to its practice because constitutional provisions are faithfully enforced.’ ”

WYOMING.

“No sectarian instruction, qualifications or tests shall be imposed, exacted, applied, or in any manner tolerated in the schools of any grade or character controlled by the State, nor shall attendance be required at any religious service therein, nor shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this constitution.”—Constitution, Art. VII, sec. 12.

The State superintendent of public instruction reports that Bible reading is not permitted in the public schools and cites this section of the State constitution.—Bureau of Education Bulletin No. 15, 1923.

An examination of the detailed data shows that seven out of the forty-nine States require the Bible to be read in the public schools, seven as definitely prohibit it, and six specifically permit Bible reading. Dr. Deffenbaugh, of the Bureau of Educa-

tion, Washington, has estimated that it is the common practice in twenty-four of the States to have the Bible read in the public schools. This is allowed under the general terms of the law, or by reason of its silence on this point. Closely related to this group are five States whose constitutions and statutes are silent on Bible reading, but whose courts have rendered favorable decisions. From a study of the State Laws we may gather that the "current practice" in the public schools in the United States is to have the Bible read at the opening of school without comment.

While it is an almost universal opinion that Bible reading does not in itself constitute religious instruction, yet the reverent tone of the teacher, and the attitude of respect which the pupils are required to assume conveys to the child a religious impression, and serves to emphasize the moral precepts read.

A study of the data further reveals that where a State Constitution or statute prohibits "religion," "religious instruction," or "religious exercise," in the public schools, it would seem that the Bible is generally understood to be prohibited, particularly if its use is to be made a part of the opening exercises.

Therefore it seems reasonable to conclude that reading or study of the Bible is considered to be religious training as distinguished from sectarian.

The fourth question of the questionnaire previously quoted asked the State Superintendents if they had any plan or plans which they were using in the schools, for the study of the Bible. Nineteen of the Superintendents responded. The plans in full are given in Appendix No. 1, and the following table gives a summary of the different regulations and the States that require them. For instance, of the nineteen States giving academic credit for Bible study only six do not demand any qualifications of their teachers; seven States have an organized Board of Control, but the nineteen States listed in the table give academic credit for outside Bible Study. This step on the part of the States seems to indicate that knowledge of Biblical literature and history is considered by them to be a legitimate objective of education.

TABULATED REGULATIONS OF THE STATES IN THE UNION THAT ARE GRANTING SCHOOL CREDIT FOR OUTSIDE
BIBLE STUDY

	Colorado.	Indiana.	Iowa.	Kansas.	Kentucky.	Maine.	Maryland.	Michigan.	Mississippi.	Missouri.	Minnesota.	Montana.	Nebraska.	New York.	North Dakota.	Oregon.	South Dakota.	Virginia.	West Virginia.
Qualifications required of																			
Teachers	Yes	No	Yes	Yes	Yes	Yes	No	Yes	No	Yes	No	Yes	Yes	Yes	Yes	No	No	Yes	Yes
Examination	Yes	Yes	Yes	No	No	Yes	No	Yes	No	No	No	No	No	Yes	Yes	Yes	Yes	Yes	Yes
Inspection	No	Yes	No	No	No	Yes	No	No	No	No	No	Yes	No	Yes	Yes	No	No	No	Yes
Equipment required	Yes	No	Yes	No	No	Yes	No	No	No	Yes	No	Yes	No	Yes	Yes	No	Yes	Yes	Yes
Prescribed length of course.	Yes	Yes	Yes	No	No	Yes	Yes	Yes	No	No	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Curriculum	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Credit	Yes	Yes	No	No	No	Yes	No	No	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Board of Control	Yes	Yes	No	No	No	No	No	No	No	No	Yes	No	No	No	Yes	No	Yes	Yes	Yes

The other States not mentioned in this Table do not give school credit for outside Bible Study, and hence have no regulations.

CHAPTER II

PLANS OF INDIVIDUAL CITIES.

In the previous chapter we have seen how seven States require, and twenty-four States allow Bible reading in the public schools. Thus thirty-one States recognize that this much of religious (not sectarian) training is a legitimate function of the public schools.

In this chapter we shall see how some cities, recognizing the difficulty of providing religious instruction in the schools, and the inadequacy of such instruction when given, have arranged a plan by which it can be given under the supervision and direction of the various churches. The most notable one because it was among the first to provide religious instruction for the children of the public schools, was Gary, Indiana.

A study of the conditions at Gary made two things clear: (1) that the church must teach religion, and (2) that it must do it outside of the public schools, so the leaders of the churches, the public school administrators and teachers determined to solve the problem. Week-Day Schools were established about nine years ago and the work was carried on in church schools. But various difficulties were encountered and the work was abandoned by some of the churches. In the summer of 1917 a Board of Religious Education was organized. Each cooperating church was represented by its pastor, the Sunday School Superintendent, and two additional laymen; the result of their labors was the Gary Plan.

Believing that a study of the efforts made by Gary and other cities to provide adequate religious instruction would be illuminating and helpful, an outline of the Gary, the Van Wert plan, which followed the leadership of Gary, and the Batavia plan are given.

The data were obtained by writing for information to the school superintendent of the city mentioned. In most cases the letter was referred to the pastors of the churches cooperating in the movement, or to the secretary of the organization.

Plan of _____
Gary, Indiana

PRINCIPLES:

1. That it is an inalienable right of childhood, and a necessity to its complete development, to have thorough and scientifically exact training in religion. Also that the training of the child in religion and morals is necessary for the safety and preservation of the state.
2. That the churches are responsible for the religious training of the children and that they should not attempt to shift that responsibility to any other institution. In Gary, no attempt is made to have any religious exercise of any kind in the public schools. In fact many of them think it quite undesirable. The public school teachers are not chosen because of their religious devoutness, nor because of their preparation to teach religion. Many of them are outstanding examples of the Christian life, but others are not, and for these to conduct religious exercises must necessarily create entirely wrong impressions in the mind of the child. On the contrary, the church would select its teachers for their fitness to teach religion, and from such a teacher a child should receive a true interpretation of religious life.
3. That the parent has a right to ask that time shall be set apart for the religious instruction of his child during the hours commonly devoted to educational purposes.

If the instruction is given before or after school hours, or on a holiday, it will inevitable follow that the work will not be held in as high esteem in the child's mind as secular subjects. He cannot fail to conclude that if it were of equal importance it would be given equal claim on the best hours of his day. Hence in Gary, provision has been made for the holding of classes for religious instruction during the hours of the school day.

4. That the school authorities shall recognize this claim of religious education upon part of the child's regular school hours, and shall make provision whereby the child may receive such instruction. *Without the recognition of this principle by the public school authorities, week-day religious instruction cannot be given its due, or put on a par with secular education.*
5. That the providing of religious instruction for public school children is the responsibility of the entire Protestant Community.
6. That week-day religious instruction should be offered for public school children, thus completing the curriculum of subjects made available for them.

7. That ideally the teaching should be done by salaried and trained teachers, who devote their whole time to the work.
8. That religious instruction should be given in the room provided by the churches rather than by the public schools. The liberty and well-being of humanity demands that Church and State shall be kept separate.
9. That in equipment, methods of teaching and educational standards, the religious instruction shall be at least equal to the secular.

PURPOSE.

To fill a gap in American education by providing weekday religious instruction for the mass of Protestant children.

CURRICULUM.

- a. The curriculum should include the Bible and all related religious and moral instruction and activities.
- b. The studies should be adapted both to the intellectual development and the peculiar religious needs of the child in each period of his development.
- c. The teaching should cover only such truth as is held in common by the Protestant churches.

NUMBER OF RECITATIONS.

The ideal would be to provide as many recitations per week in religious education as is offered in other subjects in the public schools. Experience in religious education in Gary shows that two days per week are practicable and of very great value.

PROGRAM.

I. Within the individual church.

1. Didactic and inspirational.
 - a. Sunday School.
 - b. Church attendance—Children's Church, etc.
 - c. Pastor's classes.
2. Expressional.
 - a. Organized S. S. departments and classes, Endeavor, Leagues, etc.
 - b. Missionary and Charity work.
 - c. Children's Choirs.
 - d. Boy Scouts, Camp Fire Girls, etc.

II. Cooperative efforts.

1. Teacher Training classes.
2. Parent Training Classes, and a Community Drive for religious training in the home.
3. Week Day Classes for the instruction of Public School Children.
4. Vacation Bible Schools.

DAILY PROGRAM.

Each class is divided into four periods:

Worship—Five to Ten minutes.

Study Period—Five to seven minutes.

Lesson Period—Fifteen to Twenty-five minutes.

Expressional activity—eight to twelve minutes.

STATISTICS.

<i>Year</i>	<i>Initial Enrollment</i>	<i>Highest Total Enrollment</i>	<i>Centers</i>
1917-18	450	800	3
1918-19	800	2100	7
1919-20	1600	3100	8
1920-21	2400	3700	10

COURSE OF STUDY.

First Year Course—Abingdon Press, 150 Fifth Avenue, New York.

Second Year—Board of Religious Education, 700 Adams St., Gary, Indiana.

Gary has one modest building owned by the Board of Religious Education which was built and equipped for weekday religious instruction. It is the first of its kind in the country. It is an inexpensive structure simply furnished, yet in plan and equipment it is up to the Public School standard. It represents the ideal toward which we ought to be moving namely, church-school buildings owned by the Church and equipped for religious educational work.

The Gary experiments have demonstrated many other things that will be of value to other cities; (1) That week day religious schools are practicable; (2) The children will attend a good church school regularly and study as hard as in the public schools; (3) all religious bodies—Roman Catholic, Jewish, and the Protestant denominations will cooperate in a program of week day religious schools such as has been tried at Gary.

The Gary Public School plan is being introduced into several of the public schools of New York City. With the coming of this system New York has three different time schedules in its various schools.

1. The regular schedule. From 9 a. m. to 3 p. m. Religious instruction possible after 3 p. m.
2. The Ettinger Schedule. The Ettinger schedule has been described as a device to secure time for children in overcrowded schools by a schedule of interlocking hours so that Group "A" and "B" will alternate at various periods between 8.30 and 4.30. One group will come to school at 8.30 and remain until 2.30, the other group will come at 10.30 and remain until 4.30.
3. The Gary Schedule which provides six possible periods for religious instruction between 8.15 and 4.30.

In 1924 Gary was operating nine centers for religious instruction with a

30 *The Status of Religious Instruction for Children*

Faculty of fourteen teachers, eight full time, and six part time, and the enrollment was 4500.

VAN WERT, OHIO.

PAST AND PRESENT.

Work began in 1918 in first six grades of the public school on elective basis. Slow but steady growth for five years. Classes held in near-by churches or vacant school rooms in school buildings. Advance step taken in this the sixth year. Teaching done in school room with privilege of being excused if parents object. Work being now offered to seventh and eighth grades, making system complete to high school.

COOPERATION.

A. Churches.

Ten churches cooperate in carrying out this community project. Not a single case of friction to date. Churches plan together and each accepts its share of responsibility in a splendid way. Nothing searian taught.

B. Public School.

Have always had sympathetic and encouraging cooperation on part of superintendent and teachers. During the past summer the Public School board voted to recognize the wish of the majority of the citizens by allowing the teaching to be done this year in the school room.

ORGANIZATION.

The work is carried on through a Board of Religious Education composed of the pastor and two members from each cooperating church and six people chosen at large. This makes a Board of thirty-six members. The executive committee is composed of the president, vice-president, secretary, treasurer, and six other selected from the Board.

FINANCIAL PLAN.

The cooperating churches have agreed to support the work on a percentage basis according to their ability. This ranges from 2% to 30% of the budget. The cost for the first five years was \$2.50 per pupil. The budget for 1923-24 is \$2700 which is about \$2.25 per pupil. It is less this year because of the fact that the teaching is done in the schoolrooms, thus eliminating cost of janitor service, heat and light of churches used. Money formerly spent in this way now goes for added help in teaching and the extension of the work into the seventh and eighth grades.

ENROLLMENT AND STATISTICS.

<i>Year</i>	<i>Pupils</i>	<i>Percentage of first 6 grades</i>
1918	775	81%
1919	850	86%
1920	827	82%
1921	915	88%
1922	925	88%
1923	1020	95%

In addition to the 1020 of the first six grades, this year we have 160 of the seventh and eighth grades taking the work, making a total of 1180 pupils.

The average percentage of attendance on the monthly enrollment for last year was 92%.

In 1918 the classes reached 90 pupils in *no* Sunday School.

In 1921 this number was reduced to 53.

In 1922 it was reduced to 55.

TIME AND PLACE.

A. *Time.*

School time is used for classes. Each class get two half-hour lessons per week. The schedule is arranged for the teachers; for any special teacher in the public schools.

B. *Place.*

After very careful investigation of the legality of the action, the Board of Religious Education asked the Public School Board in the summer of 1923 to allow the teaching to be done in the schoolroom. This was granted. Request was based on the wish of the majority of the patrons. According to the laws of Ohio, the question of the Bible in the public schools rests with the vote of the *local board of Education*.

TEACHERS.

The teaching force is composed of the director of the work and two local women who are employed for part time. The local helpers are paid at the rate of \$1.25 each teaching hour.

CURRICULUM.

The first six grades are using the Gary leaflets for their course of study. Information and samples may be had from the publishers, The Abingdom Press, 150 Fifth Avenue, New York.

The seventh and eighth grades studied "A Travel Book for Juniors" by Hanson (adapted) for the first half of the year. The second half they studied the "Life of Paul of Tarsus" published by the Chicago University Press (Atkinson).

ADVANTAGES OF THE PLAN OF 1923-1924.

A larger percent of pupils take the work under this year's plan. Only 49 out of 1069 of first six grades asked to retire from the room. These were Catholics, and German Lutheran pupils. Some rooms all take the work; others one, two or a few more leave the room. In cases where some pupils leave the room the public school teacher goes with them. It is easier to provide a place for the few who leave than to provide a properly equipped room for the many who elect the work. Under this plan the majority rule. Schoolrooms are better equipped for work than most churches. There is no loss of time in going and coming from class and no exposure to weather for the pupils. It solves almost all cases of discipline. It is far easier for the teachers. It gives an opportunity for more correlation with

public school work. It puts the work on a real educational basis without the loss of the religious atmosphere. The latter is largely created by the teacher, and she has a better chance to do this where she has proper equipment. Hence the present plan works for larger numbers and at the same time for greater efficiency.

BATAVIA.

Briefly stated the Batavia plan consists in allowing the children to go to whatever church they choose for a quarter of a day each week for religious instruction. There is no compulsion. Those children who do not go to the church remain in school and spend the time in supervised study and in project work.

HISTORY OF THE MOVEMENT.

Shortly before the United States entered the war the Board of Education of Batavia was waited upon by a delegation of ministers. These ministers requested the Board to dismiss the pupils for religious instruction for an hour and a quarter each week. The war stopped the movement, but in 1919 the work was started in earnest. Each child was handed a card which read as follows:

To the Superintendent of Schools:

Please permit my child to attend the Church indicated by (x) below for one hour each week.

- | | |
|--------------------------------|--|
| () Brethren | () Bethany Swedish Lutheran |
| () Holy Cross, Roman Catholic | () Swedish Methodist Episcopal |
| () Congregational | () (to attend First Methodist Episcopal) |
| () Episcopal | |
| () First Methodist Episcopal | () Swedish Evangelist Mission |
| () Immanuel Herman Lutheran | () German Evangelical |
| () Baptist | () Study hour in case no church is selected |

The following statement appeared on the reverse of the card:

To the Parents:

In accordance with the Batavia Plan for Week Day Religious instruction pupils in the elementary schools, on application of parents made on the other side of the card, will be permitted for one hour on Thursday to attend church for religious instruction. If the privilege is abused for truancy or otherwise, it will be withdrawn. Pupils who remain in school will have a study hour.

....., Superintendent.

The card was taken home, signed by the parent and returned to the teacher. It was made very clear to each child that if his parents did not want him to go to any church he could remain in school. After the teacher received all the cards she mailed the pastor of each church a list of students who were to report at his church on the following Thursday.

She kept the cards on file in her desk as evidence that the parents were authorizing the excusing of the children. During the first year we enrolled 86% of the grade children in weekday religious instruction. All the churches in the town except one (Christian Science) were taking part in the work.

OPPOSITION.

One morning the County Superintendent of Schools walked into the office with a communication from the State's attorney who had been visited by a delegation of people from Batavia. These people held that the movement was illegal. The State's Attorney assured them that he would investigate the matter and give them his decision. We gave a full description of the plan to the State's Attorney showing him that the schools were not grading this religious instruction, that it was not a part of our school curriculum, and that we were simply excusing the children at the request of the parents, just as we would excuse a child for work, or to go on an errand, or for any other good reason. The State's Attorney after receiving all the information ruled that we were entirely within the law, and we heard nothing further from the opposition.

The second year the enrollment was increased to 90%.

We have been asked about the kind of religious instruction the children are getting in the churches. This is a vital question and the ultimate success of week-day religious instruction will doubtless depend on the way the churches handle the matter. The curriculum varies considerably in the various churches. The Catholics give a great deal of Church History and Church Doctrine, as do also the Episcopalians. The Lutherans deal with their Catechism and Bible teaching. The Evangelical Methodists and Swedish Methodists and the Brethren Church are using the Gary Plan. The Congregational and Baptist groups have their own printed course. The Christian Church and the Swedish Mission are making a specialty of the Old Testament. We have not visited all of the churches, and we do not know just how well the work is being adapted to the age and needs of the child. We feel there is probably room for improvement in this regard since many of the teachers have not recently made a study of methods of teaching and of child psychology.

ADVANTAGES OF THIS PLAN.

The boy looks upon Sunday School as a form of leisure occupation, a sort of pleasant pastime. He has not taken Sunday School seriously. This week day religious instruction coming during school hours appeals to the child as a business proposition. He expects to put some study upon this work, the same as he does upon his school work. He receives credit for the work on a report card issued by the church. He is marked on deportment and on industry, just as he is in school. He goes to church in his school clothes and is not on dress parade at all. The pastors and teachers who are in charge take the work more seriously than they do the Sunday School. This

feature of focusing the eyes of the pastor on the children of his church is a strong argument for the movement.

Is the movement worth while? We feel that it is; there is an increased interest among the pupils in religious work and the possibilities of this plan are large. The methods followed by the churches in recent years has been to neglect the young and allow them to drift away from the Church and then try to win them back by revival meetings. This plan has failed miserably. If by our plan, or some better plan of week-day instruction we can keep the children in the Church, we shall not need the revival meeting to bring them back.

TIME.

The first and second grades go from nine o'clock till recess, the third and fourth grades from recess till noon, the fifth and sixth grades from afternoon recess till four o'clock. This is the schedule for every Thursday.

SUMMARY.

One might infer that the ease with which the Gary plan was put into execution was due largely to the system under which the Gary schools are run, but by means of different time schedules the New York movement of week-day Church schools seems to be achieving gratifying results, thus showing that its success does not depend on school organization.

These plans appear to avoid all the difficulties raised by the civil laws of the States or the Constitutions in that no instruction is given in the schools, no school funds are used for the purpose, and no compulsion is exercised over the child except by request of the parent. Although there are still many serious problems to be solved and many difficulties to be overcome, the experimental stage seems to have been passed, and the statistics furnished by Gary and the other cities show that week-day religious instruction is possible, and that all the religious denominations are perfectly willing to cooperate in a program of week-day religious schools such as have been tried at Gary and other places.

PART II.

CHAPTER I.

SUNDAY SCHOOLS—THEIR REQUIREMENTS AND LIMITATIONS.

In the previous chapters we have seen how impossible it is under existing conditions to introduce religious education into the curriculum of the public schools. To supply this want is the work that the Sunday Schools have attempted.

The first Protestant Sunday School was started in 1780 in the city of Gloucester, England, by Robert Raikes. His purpose was to give destitute children the rudiments of an elementary education and the schools were conducted separately and independently of the churches.*

Sunday Schools were established in the colonies at an early date for the purpose of teaching the Scriptures and Catechism, but the real Sunday School movement did not originate until much later.

The first permanent Association for promoting Sunday instruction was "The First Day or Sunday School Society," organized at Philadelphia in 1791. The purpose of the society was "to give religious instruction to the poor children on the Sabbath, and especially to those who do not attend the regular church service."† These first Sunday Schools not only gave religious instruction, but they combined the teaching of secular subjects, as is indicated by the following quotation stating the purpose of the Sunday School Union in 1824: "For a time this Society continued secular instruction. It published suitable reading books, and furnished primers, spellers, testaments, and hymn books to needy Sunday Schools at a reasonable rate, but

* Monroe, Paul, "Cyclopedia of Education," Macmillan, 1917, vol. v, p. 452.

† *Ibid.*

it has gradually come to confine itself to the publication of religious literature, and the encouragement of religious instruction. In fact, after the first quarter of the nineteenth century the prevailing tendency in the Sunday Schools of the United States was to substitute voluntary teachers and purely religious training for the system of Raikes. The growth of free education everywhere in America has gradually rendered secular instruction on Sunday unnecessary." *

The number of Sunday Schools increased rapidly, and at present national and international conventions are being held triennially, and every effort is being made to make the Sunday Schools throughout the world valuable and efficient.

Those in charge of the Sunday Schools have come to realize that the rich material with which they are dealing must be presented to the child as he is able to receive it, hence both pupil and lesson must be graded so as to adapt the truth to the constantly enlarging mental horizon of the child. To meet these requirements a graded curriculum for Sunday Schools has been prepared by various denominations.

This in turn demanded that the method employed in teaching should be in accordance with the findings of pedagogical science. The Sunday School must not deal in a sphere which is independent of the laws which govern mind-awakening in every other.

Sunday School teachers should be of superior character and ability, and as thoroughly trained as possible in a knowledge of children's needs, capacities and responsibilities, and how to meet them; of religion itself—the subject matter of instruction—and pedagogical methods of teaching. They should be under expert direction, for if the public demands such thorough training for teaching the secular branches, why should it be expected to entrust the moral and religious education of its youth to those who have made no preparation for the discharge of such an important function?

The most dangerous tendency, however, is attempting to do too much in the over-organized Sunday School with its compli-

* Graves, F. P., "A History of Education," Macmillan, 1914, vol. iii, p. 49.

eated curriculum and multiplicity of aims. Besides, it must be borne in mind that the Sunday School was not supposed by its founder to be the sole factor in the religious education of the young. To place this responsibility upon the Sunday School is in the highest degree unfair and unreasonable.

In an article on Religious Instruction, Dr. Nicholas M. Butler asserts that the agencies for religious teaching are "the family, the Church, and in particular, the special school, the Sunday School, maintained by the Church for the purpose of religious training. The Sunday School is in this way brought into a position of great prominence, for it is, in fact, a necessary part of the whole educational machinery of our time." *

The second agency for religious teaching mentioned by Dr. Butler, is the home. But the home training of children in religion and morality is generally neglected and defective; parents do not know how, or do not take the necessary time and trouble to give their children this education. Many expect the Sunday School to supply this instruction, as they expect the Public School to ground the children in all other branches.

The following table gives the counties of Pennsylvania, the number of Sunday Schools in each county, the scholars, the teachers and officers, and the total enrollment, including the Cradle Roll and the Home Department.

* Butler, Dr. Nicholas M., *Educational Review*, vol. xviii, p. 428.

SABBATH SCHOOL ASSOCIATION STATISTICS, 1923-1924

Counties	Total No. of Schools	Scholars not including C. R. & H. D.	Teachers and Officers	Total Enrollment including Cradle Roll and Home Department
Adams	81	10,465	1,179	13,687
Allegheny	849	174,734	17,228	225,992
Armstrong	178	19,804	2,056	26,093
Beaver*	158	21,950	2,283	28,910
Bedford	169	12,676	1,526	16,418
Berks	246	48,147	5,674	63,950
Blair	183	35,198	3,647	46,394
Bradford	116	8,629	1,164	12,038
Bucks	154	14,383	1,653	19,235
Butler	160	19,144	1,902	24,809
Cambria	165	30,519	2,825	40,348
Cameron	17	1,193	139	1,588
Carbon	90	13,528	1,415	17,696
Center	102	11,535	1,312	14,881
Chester	237	22,645	2,398	30,070
Clarion	113	9,843	1,336	13,015
Clearfield	220	24,893	2,568	32,387
Clinton	68	8,221	844	10,683
Columbia	115	12,380	1,390	16,155
Crawford	119	12,651	1,561	16,902
Cumberland	141	21,638	2,499	28,506
Dauphin	225	49,743	4,772	62,938
Delaware	180	26,237	2,867	34,744
Elk	61	4,933	580	6,755
Erie	147	22,081	2,397	29,321
Fayette	300	34,240	2,705	44,131
Forest	26	1,452	212	1,985
Franklin	160	22,365	2,412	28,755
Fulton†	46	2,876	333	3,624
Greene	90	8,233	806	10,495
Huntingdon	126	13,407	1,536	17,311
Indiana	188	18,209	2,069	25,113
Jefferson	119	16,012	1,514	20,734
Juniata	56	4,067	455	5,116
Lackawanna	169	29,405	3,159	38,739
Lancaster	358	57,004	6,661	74,370
Lawrence	128	19,848	2,042	26,632
Lebanon	125	21,529	2,122	27,835
Lehigh†	176	37,185	3,053	47,842
Luzerne	278	47,025	5,169	62,222
Lycoming	176	25,784	2,867	33,925
McKean	69	7,710	857	10,401
Mercer	129	20,704	1,927	27,642
Mifflin	59	9,256	952	12,003
Monroe	66	6,758	861	9,477
Montgomery	270	35,489	3,847	47,023

SABBATH SCHOOL ASSOCIATION STATISTICS—*Continued*

Counties	Total No. of Schools	Scholars not including C. R. & H. D.	Teachers and Officers	Total Enrollment including Cradle Roll and Home Department
Montour†	28	3,091	373	3,954
Northampton	201	34,996	4,146	46,496
Northumberland† . . .	161	27,011	2,829	35,047
Perry	98	8,305	1,316	10,742
Philadelphia	716	257,216	19,759	323,085
Pike	8	604	77	807
Potter	43	3,135	384	4,112
Schuylkill	265	37,867	4,092	49,605
Snyder	71	7,008	824	8,899
Somerset	197	22,940	2,216	29,499
Sullivan	33	1,383	251	1,875
Susquehanna	61	4,218	670	5,796
Tioga	106	6,639	1,070	9,430
Union	59	6,585	783	8,441
Venango*	122	15,202	1,474	19,757
Warren	94	7,913	965	10,781
Washington†	230	35,543	2,673	44,777
Wayne	72	5,128	680	6,845
Westmoreland	319	49,117	4,853	66,011
Wyoming*	42	3,127	433	4,131
York	309	60,841	5,715	75,545
	10,543	1,673,597	168,357	2,174,471

* Statistics came in too late. 1922-23 statistics used.

† Counties that did not send fresh statistics to the State Office. Old statistics used.

RECAPITULATION

Total Schools reported	10,643
Total Officers and Teachers	168,357
Total Pupils	1,673,597
Total Enrollment	2,174,471
Population in Pennsylvania	8,720,159

The above statistics were obtained from the "Pennsylvania State Sabbath School Association," 1925.

The total enrollment seems pitifully small in comparison with the total population of Pennsylvania. However, it must be borne in mind that the number represents only the Protestant enrollment; the Jewish and Catholics are not considered, as they have their own organizations for the training of their young people.

CHAPTER II.

THE WEEK-DAY CHURCH SCHOOL.

Since the school and the home are not able to fulfill adequately their share of religious training, the duty devolves on the Church. But we have already noted how difficult or even impossible it is in the fifty-two Sundays of the year to provide this training. Hence the origin of the recent movement for the closing of the public schools on some afternoon in the week, so that opportunity be given for a weekly session of sufficient length, devoted to the religious education of the young.

At a meeting of the Inter-church Conference held in Carnegie Hall, New York, November, 1905, at which twenty-nine Protestant Churches of America were represented, one of the papers treated the question of Week-Day Religious Instruction. Its main proposition was favorably received, and the conference put itself on record as follows:

“Resolved, That in the need of more systematic education in religion, we recommend for the favorable consideration of the Public School authorities of the country, the proposal to allow the children to absent themselves without detriment from the Public Schools on Wednesday or some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday.”

On the 30th of January, 1906, in connection with the 10th Annual Meeting of the Federation of Churches of New York, this subject was debated, and after an animated discussion, a committee was appointed to make arrangements for further consideration of the question at a subsequent meeting. At this second meeting held April 30, addresses in favor of the movement were delivered by Rabbi Mendes, Rev. Father McMillan,

Bishop Greer, Dr. Henry M. Sanders, Dr. Frank Mason North, and Dr. Henry A. Stinson, representing respectively the Jewish, Roman Catholic, Protestant-Episcopal, Baptist, Methodist, Episcopal, and Congregational committees. A letter from the Hon. Charles A. Schieren, of the Lutheran Church, also endorsed the proposed plan.*

The reasons advanced for week-day classes in religious education are:

- 1—The insufficient time at present possible for religious education, and the needs of more frequent contacts.
- 2—The need for stronger and more adequate work than is now being done in most of our Sunday Schools.
- 3—The opportunity for types of experience necessary to the child's fullest religious development.
- 4—It is found that making the time for religious nurture parallel the public school sessions, with attendance recorded by the public school, increases the importance of the study of religion in the mind of the child.
- 5—The close comparison that is thus invited between the method of religious education and that of the public schools is found to be a healthful stimulus to the former.†

Notwithstanding the reasons advanced for this plan, the movement does not seem to have reached the stage at which we can expect school boards to give it serious consideration. In Pennsylvania the explanation given by the Deputy Attorney General, of the State Law regarding the legality of school boards in excusing pupils for attendance at denominational schools to receive religious instruction, led the late State Superintendent, J. George Becht, to issue the following decision:

* Wenner, George U., "Religious Education and the Public School," Macmillan, New York, 1917, p. 4.

† Congregational Education Society, "Week-Day Religious Education," Boston, Mass., 1922, p. 4.

(Aug. 1924)

Commonwealth of Pennsylvania
DEPARTMENT OF PUBLIC INSTRUCTION
Harrisburg

THE PUBLIC SCHOOLS AND RELIGIOUS EDUCATION

The Department of Justice has recently ruled "that the Board of Directors of a school district has not the right to excuse pupils who are between the ages of eight and sixteen years during legal school hours for the purpose of attending denominational schools to receive religious instruction."

The basis for the opinion is found largely in the following excerpt:

"By excusing pupils at stated periods during legal school hours to attend denominational schools for the purpose of receiving religious instruction, another question is presented. If this plan should be adopted pupils would attend schools over which the Public School authorities have no supervision and the teachers in which are in no way answerable to such authorities. Notwithstanding this the school authorities would be responsible for the attendance of pupils at such schools during the school hours. This would bring sectarian religious instruction definitely into the Public School system and make the machinery of the Public Schools, particularly the Compulsory School Attendance Law, available to enforce attendance at denominational schools."

This opinion clearly makes it illegal to excuse pupils on school time to attend schools of religious instruction.

If a board of school directors, however, desires to meet a community demand for week-day religious instruction, such board has authority, in our judgment, in accordance with Section 1605 of the Code, to fix the legal school hours on one day of the week so as to close the school day *for all pupils* a period earlier than on the other four days. This makes it possible for pupils, so far as their parents may desire, to secure religious instruction in the church of their choice.

July, 1924.

(signed) J. GEORGE BECHT.

Copy

DEPARTMENT OF JUSTICE
Harrisburg, Penna.

May 7, 1924.

Hon. George Becht,
Superintendent of Public Instruction,
Harrisburg, Penna.

Sir:

This Department is in receipt of your communication containing the following inquiry:

“May the board of school directors of a school district excuse pupils at stated periods during legal school hours, to attend denominational schools for the purpose of receiving religious instruction?”

Every child between the ages of eight and sixteen years having a legal residence in this Commonwealth is required to attend a day school in which common English branches are taught in the English language and the attendance must be continuous through the entire term. Parents, guardians, or other persons having control of any child or children between such ages must send them to such a school.

The School Code, in Section 1414, provides:

“Every child having a legal residence in this Commonwealth, as herein provided, between the ages of eight and sixteen years, is required to attend a day school in which the common English branches provided for in this act are taught in the English language; and every parent, guardian, or other person, in this Commonwealth, having control or charge of any child or children, between the ages of eight and sixteen years, is required to send such child or children to a day school in which the common English branches are taught in the English language; and such child or children shall attend such school continuously through the entire term, during which the public elementary schools in their respective districts shall be in session.”

The hours during which children shall attend school are also fixed by the School Code unless otherwise determined by the board of school directors. This is provided for in Section 1605, which is as follows:

“The board of school directors of each school district shall fix the date of the beginning of the school term, and, unless otherwise determined by the board, the daily session of school shall open at nine ante meridian and close at four post meridian, with an intermission of one hour at noon, and an intermission of fifteen minutes in the forenoon and in the afternoon.”

The directors may change the school hours, the hours during which pupils must be in attendance. They may determine that the session of school on one day in each week shall open at eight ante meridian and close at three post meridian, with the proper intermissions, and thus give an opportunity to attend the school or church of their choice after legal school hours and secure religious instruction. This can be done by the directors exercising the right given them in the Code, for Section 1605 clearly gives the board of school directors power to determine school hours. In fixing the school hours, however, directors must not be unmindful of the fact that the law contemplates a certain number of hours which must be set aside for school sessions and these hours dare not be shortened. If the school session is changed by beginning an hour earlier and dismissing an hour earlier one day in each week and in the hour after dismissal pupils attend denominational

schools for the purpose of receiving religious instruction, the public school officials are relieved of all responsibility in connection with the attendance of the pupils at such denominational school.

By excusing pupils at stated periods during legal school hours to attend denominational schools for the purpose of receiving religious instruction, another question is presented. If this plan should be adopted pupils would attend schools over which the public school authorities have no supervision and the teachers in which are in no way answerable to such authorities. Notwithstanding this the school authorities would be responsible for the attendance of pupils at such schools during school hours. This would bring sectarian religious instruction definitely into the public schools, particularly the Compulsory School Attendance Law, available to enforce attendance at denominational schools.

Sectarian religious instruction would become in effect an additional elective subject offered to pupils attending the public schools. When a pupil has elected a subject the responsibility of the public school system to enforce the Compulsory Attendance Law by keeping official records of attendance is no less operative than in the case of all required subjects. The Compulsory Attendance Law operates during the entire period of time in which the schools are required to be kept open, and if public school pupils are excused during legal school hours to attend sectarian religious schools official record of such attendance must be kept by the proper teachers and unexcused absence therefrom reported to local and state officers for action as in the case of non-attendance upon regular public school subjects. How can this be accomplished when, as was said before, the school authorities have no supervision or control over the schools imparting religious instruction?

Another serious question arises. If the pupils of public schools are excused during legal school hours to attend sectarian or denominational schools they must, and under the Compulsory Attendance Law can be compelled to attend such schools, and it would be the duty of the school authorities to see that the law is enforced. This might conflict with the Constitution of the State for in Article I, section 3 it is provided:

“No man can of right be compelled to attend, erect, or support any place of worship.”

Under Section 404 of the School Code:

“The board of school directors . . . may adopt and enforce such reasonable rules and regulations as it may deem necessary and proper regarding the management of its school affairs.”

Such rules and regulations, however, must not conflict with the law as it is written, and the law fixes school hours unless otherwise fixed by the directors, but whether such hours have been fixed by law or by the board of school directors, the attendance of pupils must be continuous during such hours.

The School Code provides for compulsory education of children at school, and the only exemptions from such attendance are provided by Section 1413 for blind, deaf, or mentally deficient children; by Section 1415 for children

on account of mental, physical, or other urgent reasons; by Section 1416 for children regularly employed in useful and lawful employment or services during the time the public schools are in session. But to sanction the invasion of the requirements of this law by permitting pupils during legal school hours to leave the public schools and go to such sectarian or denominational schools as they may select,—schools in no way controlled by the public school authorities, would be to take from such authorities the power granted them by the Act to compel attendance and which would tend to confusion, and perhaps to destruction of the system.

To sum up briefly, if the directors of a school district may order that one hour out of the six required by the Code to be devoted to instruction in the prescribed branches of education, which excludes religious instruction, they may do indirectly what they can not do directly.

In other words they can make part of a public school education denominational or sectarian religious training, therein forbidden.

I am of the opinion and therefore advise you that the board of directors of a school district have not the right to excuse pupils who are between the ages of eight and sixteen years during legal school hours for the purpose of attending denominational schools to receive religious instruction.

Very truly yours,

DEPARTMENT OF JUSTICE.

By (signed) J. W. BROWN,

Deputy Attorney General.

JWB/CBH

WEEK-DAY RELIGIOUS EDUCATION.

Legal Status, September 1924.

To ascertain the legal status of Week-Day Religious Education in the United States, a communication was addressed to the State Department of Education of each State requesting information on the subject as well as a copy of the State Law on the subject. In the meantime, Dr. Thomas Young, Director of the Week-Day and Vacation Sessions of Church Schools, of the Baptist Publication Society, who had collected and organized the same material, kindly allowed me to make use of his findings. The combined results are given below.

The material is organized under four headings: 1—The Present State Law; 2—States in which the use of Released Time for Week-Day Religious Education is practised; 3—States in which Released Time has been used, but which has been withdrawn owing to adverse Court decisions; 4—Proposed Legislation Con-

cerned Released Time for Week-Day Religious Instruction in the coming legislatures. This is followed by a table giving a general summary of the Legal Status of Week-Day Religious Education in the United States.

I.

PRESENT STATE LAWS.

SOUTH DAKOTA. Eighteenth Session, Legislative Assembly, 1923.

Senate Bill No. 182.

(1) Provided further that a child may on application of his parents or guardian be excused from school for one hour per week, for the purpose of taking and receiving religious instruction, conducted by some church or association of churches, or any Sunday School Association incorporated under the laws of the State, or any auxiliary thereof, said time when pertaining to schools in open country may be used cumulatively each separate month as local circumstances may require.

Note: The County Superintendent of Schools in Common School Districts and the Board of Education in Consolidated and Independent School Districts shall decide at what hour pupils may be thus excused, and in no event shall such instruction be given in whole or in part at public expense.

MINNESOTA.

Bill 3979 (1923).

Amended by providing additional grounds for excusing children for limited periods.

Be it enacted by the Legislature of the State of Minnesota: (Additional reason for excuse from sessions).

That it is the wish of such parent, guardian, or other person having control of any child, that he attend for a period or periods not exceeding in the aggregate three hours in any week, a school of religious instruction, conducted and maintained by some church or association of churches, or any Sunday School Association incorporated under the laws of this State, or any auxiliary thereof, such school to be conducted and maintained in a place other than a public school building, and in no event, in whole or in part, at public expense; provided that no child shall be excused under this section while attending upon instruction, according to the ordinance of some church, under and pursuant to Section 4 of this Act.

IOWA. Law as it appears in the 1924 Code.

The board may, by resolution, require attendance for the entire time (24 consecutive school weeks) when the schools are in session in any school year.

In lieu of such attendance such child may attend upon equivalent instruction by a competent teacher elsewhere than at school.

Section 4411. Who may be excused.

Paragraph 4. While attending religious services or receiving religious instructions.

II.

STATES IN WHICH THE USE OF RELEASED TIME
FOR WEEK-DAY RELIGIOUS EDUCATION IS PRACTISED.

NEW YORK.

Dr. Charles F. Wheelock, assistant commissioner for secondary education, says under date of October, 1920: "No central body, such as the Board of Regents, has authorized local school boards in the state to dismiss children for two hours per week for religious education in the church of their choice, nor has the Board of Regents forbidden this; the fact being that the state educational law gives local school boards the power to fix the curriculum, and this matter of excusing pupils for religious education is therefore entirely within the province of the local board."

SPRINGFIELD, ILL.,

September, 1920.

"The state superintendent of instruction, commenting upon Week-day religious instruction, points out that there is no illegality about the program. Beyond the state requirement that physiology and hygiene be taught every child, each community is charged with the responsibility of determining its own course of study. State Superintendent Blair states that there are no definite hours of instruction required by law. In this also the community fixes its own hours of instruction. It has the right of permitting children to go to classes in religion if the parents so desire. The decision is one for the parents to make in each individual case after the Board of Education has granted permission."

CONNECTICUT,

September, 1924.

"Each School Board, a law unto itself and may vote released time if they wish."

OHIO,

September, 1924.

"Constitution provides for religious instruction. Matter of released time rests with school boards who have wide discretionary powers."

OREGON,

September, 1924.

"In Oregon there has appeared to be no constitutional or statutory obstacle. They have had for some time the custom of crediting Bible study as an elective outside study by High School students. Recently at the request of Mr. J. A. Churchill, the state superintendent of public instruction, the denomination specialists in religious education began the task of outlining a minimum curriculum to be observed by week-day schools which might be conducted at times paralleling the public school sessions. Mr. A. F. Bittner, who has been writing the course, has been mathematics instructor in Jefferson High School, and for the past two years engaged as director

of religious education in Westminster Presbyterian Church. When I talked with him he had practically completed and was about to take to Superintendent Churchill an outline covering lessons for children of grades one to eight, inclusive, two lessons per week for not less than 34 weeks. Six west side Portland churches will open on the 22nd inst., their week-day schools to follow this course. They have underwritten a budget of \$3400 for the nine months course. The children will be released from public school at times to be arranged by mutual conference. The school authorities are cooperating very willingly. The churches have for this purpose constituted themselves as the West Side Board of Religious Education. They will pay their teachers from one to three dollars per hour. Their superintendent is a Miss Parrett, a graduate of Williamette University, '20, and of Teachers' College, Columbia University. One of the women's clubs, the Lavender Club, is seeking to get the Portland School Board to inaugurate daily morning Bible reading in all school rooms."

From report of

REV. H. I. CHATTERTON,

Executive Secretary Seattle Council of Churches.

CALIFORNIA, September, 1924.

"I had an interview with the Attorney General of California, who recently gave his opinion in reply to a letter from Hon. Will C. Wood, superintendent of Public Instruction, that under the California Constitution children could not be legally permitted to attend Week-day Church Schools upon the plan which obtains in a number of states. An alternative arrangement has been discovered, however, which by requiring all pupils to attend the public schools for the *minimum* hours required by law, permits children thereafter to attend school or be excused in accordance with written request of their parents. This plan practically amounts to this, that children may (1) attend church school; (2) go to their homes; (3) remain in public school for such instruction as may be provided. The committee which called on the attorney general included Protestant representatives, Archbishop Hanna of the Roman Catholic Diocese, and a Jewish rabbi."

From report of

REV. H. I. CHATTERTON,

Executive Secretary Seattle Council of Churches.

III.

STATES IN WHICH RELEASED TIME HAS BEEN USED BUT
WHERE ADVERSE OR UNSATISFACTORY DECISIONS HAVE BEEN
HANDLED DOWN.

NEW JERSEY.

PENNSYLVANIA.

IV.

PROPOSED LEGISLATION
CONCERNING RELEASED TIME FOR
WEEK-DAY RELIGIOUS INSTRUCTION
LEGISLATURES 1925.

CALIFORNIA.

1. a. "The board of education of any city, or city and county or the board of trustees of any school district shall, upon the written request of parents or guardians, excuse his or her child for 60 to 180 minutes in any week to permit such child to attend week-day schools giving instruction in religion. Said child may be excused at any hour of the day designated by the school authorities, provided, that such child so excused shall be held accountable for all work prescribed for his class and shall be present at all recitations of his class in the public school."

IDAHO.

"Be it enacted by the Legislature of the State of Idaho:

Section 1. That Section 1046 of the Compiled Statutes of Idaho be, and, the same is hereby amended to read as follows: Section 1046 (668) Sectarian and Partisan Instruction Forbidden. No books, papers, tracts or documents of a political, sectarian, or denominational character shall be used or introduced in any school established under the provisions of this chapter, and any and every political, sectarian, or denominational doctrine is hereby expressly forbidden to be taught therein; nor shall any teacher or any district receive any of the Public School moneys in which the schools have not been taught in accordance with the provisions of this chapter."

Provided, that a child may on application of his parent or guardian be excused from school for one (or more) hours per week for the purpose of taking and receiving religious instruction conducted by some church or association of churches or any Sunday School Association incorporated under the laws of the State or any auxiliary thereof. The County Superintendent of schools in common Districts and Board of Trustees of Independent School Districts shall decide at what hour scholars may be thus excused, and in no event shall such instruction be given in whole or in part at public expense.

Provided, further, that such religious instruction shall not be given by any teacher employed in any public school of the state nor shall the public school buildings or property be used for the purpose of giving such religious instruction during school hours.

NORTH DAKOTA.

Section 1. AMENDMENT. No change.

Section 1342 School Age. Who Exempt from Compulsory Attendance. That any parent, guardian, or other person having control of any child or children of compulsory school age, may desire that such child or children attend, for a period or periods of not less than one hour nor in the aggregate more than three hours in each week a school for religious in-

struction conducted and maintained by some religious organization, but not at public expense.

WASHINGTON.

The new matter is, in accordance with legislative practice, indicated by underscoring.

“No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or support of any religious establishment; Provided however, that this article shall not be so construed as to forbid the employment by the state of a chaplain for the state penitentiary, and for such of the state reformatories and asylums, and for the military forces of the state, as in the discretion of the legislature may seem justified: Provided further, that this article shall not be so construed as to exclude the English Bible from the Public Schools nor to forbid the giving of credits to students in the Public Schools and state educational institutional institutions for Bible and other religious studies pursued without expense to the state.” OR ELSE THE FOLLOWING:

“Provided, further, that this article shall not be so construed as to forbid such legislation relative to the use of the Bible in the Public Schools and state educational institutions as in the discretion of the legislature may seem justified.”

LEGAL STATUS WEEK-DAY CHURCH SCHOOLS IN U. S. A.

State	Legislature meets ODD OR EVEN YR.	LAW and Amt. TIME ALLOWED	Legis. PEND- ING & Time asked for	Released Time PER- MITTED	Released Time WITH- DRAWN	Legis. DEFEATED and year
South Dakota	O.	1 hour				
Minnesota . .	O.	3 hours				
Virginia			(expect to ask 3 hours)			
Iowa	O.	Time not indicated				
North Dakota	O.		1 to 3 hours			
Idaho	O.		1 or more hours			
*California . .	O.		180 minutes			
Washington . .	O.		Bible in Pub. Sch. not time			
Colorado			Bible in Pub. Sch. not time			
Mississippi			Bible in Pub. Sch. H. S. credit given			
Maine			Bible in Pub. Sch. H. S. credit given			
Connecticut				Yes		
*California				Yes		
New York				Yes		
Ohio				Yes		

Michigan				Yes	
Indiana				Yes	
Illinois				Yes	
Wisconsin				Yes	
Kansas				Yes	
Texas				Yes	
South Carolina				Yes	
Massachusetts				Opposition	
				to Rel.	
				Time	
Oregon	O.	?			
New Jersey	E.			Yes	Yes '24
Pennsylvania				Yes	
West Virginia	O.			Yes	Drastic Bill for Bible in P. S. de- feated '23
Alabama	'26				
Maryland	'27				
Arizona					
Arkansas					
Delaware					
Florida					
Georgia					
District of Columbia					
Kentucky					
Louisiana					
New Mexico					
Missouri					
Montana					
Nebraska					
New Hampshire					
Nevada					
North Carolina					
Oklahoma					
Rhode Island					
Tennessee					
Utah					
Vermont					

From a perusal of the above legislation and table it will be readily seen that there is a decided tendency to stress the necessity of religious instruction, and to impose that duty on the Churches, since the home and the schools are not able to perform the task. The necessity for the establishment of Week-Day Church Schools is thus made apparent.

There seems to be a feeling among those interested in education that time be allowed for religious instruction for the young. Eleven States are using released time, while others are waiting for the meeting of the State Legislatures to introduce bills to set aside one or two hours a week for the purpose of religious instruction.

CHAPTER III.

DEVELOPMENT OF PROTESTANT WEEK-DAY CHURCH SCHOOLS.

The development of the Week-Day Church School Movement in the United States has been phenomenal. In 1920 there were only about twenty cities and towns carrying on religious instruction to any extent outside of the Sunday School. In 1922 the number of cities carrying on the work was two hundred. At present (1925) we are unable to state the exact number of such schools, for while one is counting them, the number increases; if one exaggerates in a statement, by the time the contrary fact is proved the exaggeration has become truth.

Pennsylvania, too, has felt the demand for religious instruction and all the large denominations are taking an active part in furthering the movement. The following questionnaire was sent to the heads of twenty denominations, and fifteen responded. The information thus obtained represents, in the aggregate, the most successful efforts that are being made in this state.

Questionnaire.

1. Name any localities in which your denomination has attempted to introduce any form of religious education outside of the Sabbath School.
2. Has your denomination as distinct from the Pennsylvania Sunday School Association asked for any ruling from the State Department of Public Instruction on issues concerned with religious education? If so will you definitely state the ruling, its date, and by whom it was given?
3. Is it the policy of your denomination in this State to exclusively institute Week-Day schools of your own, or do you at times cooperate with other denominations? If the latter what are the conditions governing such cooperation?
4. What qualifications if any are specified or recommended by the State or national denominational authority for teachers giving week-day religious instruction? If special training is included among them, is it given through summer, or other temporary institutes or training schools, through definitely outlined correspondence courses, or in institutes of college grade?

5. Is any course of study, or lesson series and teaching material prescribed by the denomination for use in its week-day schools? What if any?
6. If practicable will you send me a set of the material thus used, if this cannot be done, under what conditions can the material be obtained?
7. Number of Sabbath Schools Number of Pupils attending
 Number of Week-day Schools " " " "
 Number of Vacation Schools " " " "
 Training schools for Teachers " in attendance.
 Qualifications of Teachers

MORAVIAN CHURCH

Bethlehem Moravian Preparatory Parochial School has been established 185 years.

It is difficult to estimate properly the work of the Moravians as two-thirds of their membership is in Mission Lands.

Week-Day Schools.

Teachers—Pedagogically trained, members of the regular faculty.

Curriculum—Based on the Abingdon Press Series.

2-3 Grades—Bible Stories from "The Bow in the Cloud."

Old Testament.

New Testament—"The Star in the East."

4-5 Grades—Biographical Studies from "Heroes of the Market Trail" (N. L. Fraser).

6-7 Grades—"The Life and Times of Jesus." F. C. Grant.

8-Freshmen

Sophomores—"The Bible Story and Content." K. W. Laufer.

Juniors &

Seniors—"A Student's History of the Hebrews." L. A. Knott.

Time—Once a week.

Credit—Yes.

Number of Pupils—84; 21 in High School and 8th Grade.

Work conducted by the Religious Education Board.

Duties of the Religious Education Board:

1. To study thoroughly our past and present methods and results in religious education and work, and to make a comparative study of those found elsewhere.
2. To devise, advocate and seek to produce more efficient and unified plans and methods among all our Moravian Sunday School Societies and Bible Classes.
3. To seek to direct as far as it may seem wise the contributions of Sunday Schools and Societies, to foreign missions and other church causes.

4. To foster among our church people the spirit of consecration to mission service and the ministry.
5. To provide manuals for the study of our missions in mission study classes.

Future Plans—Arrangement of an alternate course parallel to the one in use, which will be given in alternate years thus ensuring ten years of graded Bible Study for every student who goes through the Moravian Preparatory School.

PRESBYTERIAN

OAK LANE, PHILADELPHIA.

Week-Day School.

Locality—Oak Lane, Philadelphia.

Number of Pupils attending Sunday School 600, about
300 of these are children.

Number of Pupils attending Week-Day School 125

Type—Denominational.

Time—Free time, 4-5 P. M.

Qualifications of Teachers—Using members of the Church who are
in public school work.

Salary—Three dollars per hour for instruction work.

Curriculum—Presbyterian Correlated Course.

GERMANTOWN, PHILADELPHIA.

Week-Day School.

Locality—Germantown.

Number of Pupils attending Sunday School 792

Number of Pupils attending Week-Day School 30

Type—Denominational.

Time—3.45 P. M.—4.45 P. M. Sessions from January 7, 1924 to
April 7, 1925.

Teachers—Two.

Qualifications required of Teachers—General ability,—faith in what
they teach,—stick-to-it-iveness.

Salary—None.

Curriculum—Prepared by the pastor each week,—covers hymns,
memory work on Bible verses; Bible stories; Virtue
stories; making picture books for hospitals.

Awards given for attendance, conduct, and memory
work.

Teachers use the Westminster Series.

Method—The children are divided into two groups according to ages. Assembly, then the children are separated for special graded instruction. Reassembled for recitation, to hear stories, sing hymns, and engage in prayer.

Ages—From six to twelve.

TIOGA, PHILADELPHIA.

Week-Day School.

Locality—Tioga.

Number of Pupils attending Sunday School 700

Number of Pupils attending Week-Day School 90

Type—Interdenominational and denominational. No denominational doctrines are taught, only the word of God in its bearing on practical life.

Time—Free time,—afternoon.

Qualifications required of Teachers—Only that they be followers of Jesus Christ and have ability to teach.

Salary—Yes.

Organization—Four departments, with a superintendent and an assistant.

1—Beginners.

2—Primary.

3—Juniors.

4—Seniors.

Curriculum—The material prescribed by the Board of Christian Education.
Westminster Books.

LANSDOWNE, PA.

Week-Day School.

Locality—Lansdowne, Pa.

Number of Pupils attending Week-Day Schools 90

Type—Interdenominational.

Time—Free time, after school.

Qualifications required of Teachers—Trained teachers who are experienced in teaching religion.

Salary—Yes.

Curriculum—Abingdon Series.

CARMICHAELS, PA.

*Week-Day School.**Location*—Carmichaels.*Number of Pupils* attending Sunday School 275*Number of Pupils* attending Week-day School 200*Age*—6 to 16.*Type*—Interdenominational. 96% of Protestant families.*Time*—Released time.

11 A. M. Wednesday for our school.

11 A. M. Thursday for country school.

Ruling—Opinion No. 97 by Judge Johnson for Superintendent H. J. Barrett of Holidaysburg, Pa., February 21, 1922. Permission of local School Board was based upon this ruling.*Teachers*—Pastors assume charge of the classes; two Presbyterians and one Methodist.

No extra salary.

Curriculum—Bible; Stevens and Burton's "Harmony of the Gospels." Old Testament Bible Stories. The Life of Christ.

LLANERCH, PA.

*Week-Day School.**Locality*—Llanarch.*Number of Pupils* attending Week-day School 25*Type*—Denominational.*Time*—Free time, 3.35–5 P. M. Friday.*Qualifications required of Teachers*—Two teachers,—one is a public school teacher. Both attend summer training Conference conducted by the denomination at the expense of the Church. Would use none but trained teachers.*Curriculum*—Westminster Text Books of Religious Instruction.*Summer Bible School.**Time*—Four weeks after close of the public schools.

Two and a half hours a day.

Type—Denominational, but attended by the children of the Community.*Grades*—Four.*Qualifications of Teachers*—Experienced Christian public school teachers.*Salary*—Forty Dollars.

SCRANTON, PA. (First Presbyterian Church).

*Week-Day School.**Locality*—Scranton, Pa.*Number of Pupils* attending Week-day School 25*Type*—Denominational.*Time*—Free time.*Qualifications of Teachers*—None—at present we have only the pastor, one trained teacher, and an ex-kindergartner.*Curriculum*—1. For very young children—The Course written by Dr. Squires.

2. For children 9 to 12 Catechism and Church History.

SCRANTON, PA. (Second Presbyterian Church).

*Week-Day School.**Locality*—Scranton, Pa.*History*—The *Week-Day* Religious School was opened in Scranton in an experimental way last year (1923) holding two sessions, one on Monday from four to five o'clock for the Primary children (ages from 6-10); and the other on Wednesday, at the same hour for Juniors (ages 9-12). We are hoping to extend and enlarge our work this coming year.*Teachers*—Each class was taught by one of the married women of our Congregation who has had special training in teaching and has been for many years an enthusiastic Sunday School worker.*Curriculum*—The teaching material prepared by the Presbyterian Board of Publication, Witherspoon Building, Philadelphia, namely:*Primary*—"The Heavenly Father," Florence Brown.*Juniors*—"Jesus, the Light of the World," Ethel Wendell Trout.*Teaching Methods*—Week-Day Schools

Presbyterian — University of Pittsburgh—Department of Religious Education.

It is recommended in progressive communities that the teacher be a high school graduate, of public school teaching experience, and be a sincere church worker. The matter of training has not yet been standardized. Some of the teachers are very well qualified, others are not so well qualified. So far as I know neither state nor denominational authority has handed down any rule in

regard to the training, although recommendations have been made.

OAKMONT, PA.

Week-Day School.

Locality—Oakmont, Pa.

Number of Sunday Schools 21

Number of Pupils attending Sunday School 1883

Number of Pupils attending Week-Day School 2182

Time—Released time.

Type—Interdenominational.

Curriculum—Abingdon Press Texts.

Grade 1—First Primary Book in Religion Colson

Grade 2—Second Book in Religion Colson

Grade 3—Tales of Golden Deeds Moody

Grade 4—Knights of Service Bradshaw and Hawthorne

Grade 5—Travel Book for Juniors Hanson

Grade 6—Rules of the Game Lambertson

Supplementary Stories from the "Mayflower Program Book"

"The Second Mayflower Program Book" Pilgrim Press

"The Lord's Prayer for Children" Lawson

"The Shepherd's Psalm for Children"

A great deal is also made of pictures in the methods of instruction.

PITTSBURGH.

The Presbyterian denomination of Pittsburgh has not attempted to introduce any form of religious instruction outside of the Sabbath Schools in any locality here, except the Church Vacation Bible Schools, which are held here from four to six weeks during the summer vacation. There were quite a number of these schools conducted in Presbyterian Churches this past summer.

Type—In this county the interdenominational one is the favorite.

Organization—Very simple. The representatives from each Protestant church, the minister, and one man and one woman form a Council of Religious Education. The Council appoints a finance committee, a publicity committee, and a curriculum committee, which handle all the

details of promotion and management. We employ a supervising principal who secures and recommends teachers, plans the courses of study, etc.

Qualifications required of Teachers—None. But our Council assures the School Board that the instruction and discipline will be of as high a grade as in the Public Schools. We employ teachers who have had both Public School and Sunday School experience.

Training Schools—Our County Sabbath School Association conducts a number of training schools for teachers both in Week-Day and Sunday School Methods. These schools run 32 weeks through the fall, winter and spring, meeting one night a week. The instruction is equal to that given in college courses.

Curriculum—Different denominations are issuing courses of lessons for Week-Day Schools. Our Week-Day Schools do not follow any denominational lines. We use the best we can get, without regard to what denomination issued it. The Abingdon Press Series is used to a great extent.

JEWISH

PITTSBURGH, PA.

<i>Number of Sabbath Schools</i>	17
<i>Number of Pupils attending Sabbath Schools</i>	2000
<i>Number of Week-Day Schools</i>	12
<i>Number of Pupils attending Week-Day Schools</i>	2100
<i>Training Schools for Teachers of Religious Education</i>	1
<i>Number enrolled in Training School</i>	26
<i>Qualifications required of Teachers of Religious Education</i> —Teachers' Training School Certificate, knowledge of Hebrew, Bible History, Talmud, Hebrew Religious Literature. This training is not given in the summer, nor through correspondence courses.	

Location of Week-Day Schools, Greensburg, Pa.; Washington, Pa.

Type—Denominational.

Curriculum—Union of American Hebrew Congregation Texts, Cincinnati, Ohio.

LANCASTER, PA.

<i>Number of Sabbath Schools</i>	1
<i>Number of Pupils</i> enrolled in Sabbath School	65
<i>Week-Day School</i>	1
<i>Type</i> —Denominational, though the denomination has no policy of exclusive schools.	
<i>Time</i> —Free time.	
<i>Qualifications required</i> of Teachers in Week-Day Schools.....None	
<i>Curriculum</i> —Union of American Hebrew Congregation Texts.	

LANCASTER, PA.

<i>Number of Sabbath Schools</i>	1
<i>Number of Week-Day Schools</i>	1-5 classes
1—Kindergarten Class—3-7	
Text—Kindergarten Book,.....Eva Landman.	
2— 7 - 9—Bible Stories, short prayers. Illustrated leaflets contain two short stories from the Bible; Literature of religious import. Stanza of hymn; verses for memorizing and directions for handwork.	
3— 9 to 12—The story of Genesis to the death of Moses; Joshua and the Judges. Instructions in morals, ethics, and religious virtues.	
4—12 to 14—Kings to the Babylonian exile. The Prophets. Ethical and moral instruction.	
5—14 to 16—Confirmation Class.	
Text, “ The Faith of Israel.” Past Biblical History. Jewish Current events.	
Class in Hebrew Sunday and Wednesday.	
<i>Time</i> —Sunday 9.45-11.30. 11.30 assemble in auditorium for the singing of hymns.	

Qualifications required of Teachers

That they shall have professional training as religious instructors, and that they should view their work with the same seriousness as do secular educators.

The Jewish Chautauqua Society has a correspondence school for religious school teachers, in order to help the hundreds unable to pursue the Normal Courses which were instituted at the Hebrew Union College, Cincinnati, Ohio; Jewish Theological Seminary of New York; Gratz College of Philadelphia.

BAPTISTS

At the Convention held by the Northern Baptists in Atlantic City, May 23-29, 1923, one of the resolutions adopted was:

“WHEREAS, The work of Religious education is so important, and whereas we deem that the Week-Day Religious Education has passed the experimental stage; be it

Resolved, That we ask Boards of Public School Education to grant to churches that wish to engage in Week-Day Religious Education, at least one hour of public school time each week, for the religious instruction of public school children whose parents desire them to attend such schools.”

Week-Day Schools

Localities—“Too numerous to be mentioned.”

Vacation Bible Schools and Week-Day Schools are the two special lines of work aside from Sunday School which the denomination is undertaking in Religious education.

Types—The Baptists encourage each church to conduct its own Week-Day Schools, but to cooperate officially and heartily with all other denominations.

Qualifications required of Teachers — The denomination urges that no teachers shall be utilized in Week-Day Church Schools who have not the equivalent in preparation to that of teachers of similar grades in public schools. The employment of ex-public-school teachers is urged. To give them the special training for the teaching of religion, the denomination is encouraging the holding of special Intensive Training Schools throughout their territory.

Curriculum—The Keystone Series of Religious Texts.

HEADQUARTERS CONFERENCE.

Northern Baptist

Outline of Work to be undertaken
1924-1925.

*Week-Day and Vacation Church Schools.*I. *Reports.*a. *Vacation Schools.*

Reports only beginning to come in, but four states and cities have sent complete reports. These indicate an increase of 32% over last year. A total of 259 reported to date.

Our records show a decided decrease in cost per school to the Society, this year over last. While promotion work is likely to need about the same amount expended each year, larger proportionate results may be expected.

There is a marked increase in the number of denominational cooperative schools being held. It is now an accepted principle that largest and best results may usually be expected from this denominational school. There always will be places where nothing but an interdenominational school can be held.

- b. Week-day Church Schools will probably nearly double during the public school year just begun. This both in communities involved and number of individual schools.

At the close of the last public school year there were approximately 600 communities and 2,000 individual schools. We are seeing but the beginnings of the movement.

- c. Intensive Training Schools in the combined interests of Vacation and Week-Day School training are not all reported as yet. The total will likely exceed 50; approximately 20 of these were in colleges and Seminaries.

II. *Regional Conference of Directors.*

- a. The Lake Geneva substitute for the middle west conference for this season, gave us 40 minutes in place of two days in 1923.

The Philadelphia and Salt Lake Conferences are still in the future.

- b. But one recommendation comes from the Lake Geneva Conference, namely; that it be recommended that if possible Children's Day programs be ready for distribution by or before Easter Sunday of each year. That the preparation for these programs form a portion of the material for use in the training of local workers for Vacation Schools. That Children's Day be considered the climax of this preparation and the opening of the publicity campaign for the Vacation Schools.

III. Plans for 1924-25.

- a. General promotions for both Vacation and Week-Day Schools.
 - 1. Intensive Training Schools in Colleges, Seminaries and at other strategic points.
 - 2. Establishment of schools in sympathetic churches located near Colleges and Seminaries to give practical training to students.
 - 3. Conferences with heads of departments of Religious Education in Colleges and Seminaries in order to secure a fuller development of practical work.
- b. Week-day Church Schools.
 - 1. Utilizing opportunities for conferences of all kinds in the interest of Week-day Church School.
 - 2. Forty-two state legislatures will meet during the coming winter. More than ten of these will consider legislation for the Week-day Church School. We shall seek first:— opportunities to encourage denominational and inter-denominational interest in this legislation. Second:— to encourage intelligent, favorable public opinions.
 - 3. Seek opportunities to arrange for students of Religious Education to secure practical teaching in Week-Day Church Schools.
 - 4. Seek opportunities to maintain the justice and fundamental importance of so organizing all community overhead administration bodies, that each church may have the unquestioned right of engaging in either a denominational or interdenominational school without prejudice and with full and equal right of representation on such administrative bodies.
- c. Vacation Church Schools.
 - 1. An increase of 25% in number of schools for 1925 over 1924.
 - 2. Complete cessation of contributions to self-supporting churches for conduct of their own schools. All monies to be used either educationally or in assisting mission interests.
 - 3. Increased emphasis on extension of Vacation Schools to all self-sustaining churches.
 - 4. Increased emphasis on training of workers in each church.
 - 5. The pastor a worker in his own school.
 - 6. Every school “denomination cooperative,” if a possibility.
 - 7. A mission offering, “over and above,” each day in every school.
 - 8. A trained worker at head of each department.
 - 9. Every school striving to become standard.

JENKINTOWN, PA.

Week-Day School.

Type—Interdenominational Type.

Organization—A few years ago, public meetings were held, to which all the Churches were invited to send representatives to consider the Week-Day School movement. As a result of this meeting a committee was appointed to request the Board of Education to so arrange its school program as to make it possible for the scholars in the first eight grades to attend classes in Bible instruction, one hour per week, upon the written request of their parents. This petition was granted. This type of school was in keeping with the ruling of Dr. Finegan (former State Superintendent of Education of Pennsylvania).

The school is under the direction of the Community Council of Religious Education of Jenkintown. Every church may be represented by its minister and four members on this Council. At present (10/29/24) six churches are represented.

Qualifications Required of Teachers—The Teachers must be as well equipped as are the teachers in the respective grades in the public schools, and in addition have such knowledge of the Bible as is satisfactory to the Council.

Curriculum—For two years the Gary Course of Study has been used.

Meeting Place—The Jenkintown Community Bible School holds its sessions in the Bible School Building of the Baptist Church because it is the most convenient to the Public School building.

THE UNITED LUTHERAN CHURCH IN AMERICA.

Five types of schools are conducted by the United Lutheran Church in America:

- 1—Sunday Schools.....Complete Graded Courses.
- 2—Parochial Schools—In these schools there are, as a rule, paid teachers. Some of them are Deaconesses, others parochial teachers who have been particularly educated for this work.
- 3—The Saturday School—This is generally a school specifically set to teach religion, and to supplement the teach-

ing of the public school. In this the pastor is usually the teacher. He often has volunteer helpers, and in some of the strongest churches, paid helpers. This is particularly true where the church has a salaried organist who gives his entire time to the work, being both organist and teacher. In these schools, Bible History, the Church Catechism, and the Church's services are the principal theme of instruction.

- 4—The fourth type is the Week-Day School which is maintained at a time not in conflict with the public school. Some of the churches hold these sessions two days of the week, the sessions of one day being for the younger pupils, and the other for the older pupils. In this type of school the pastor is, as a rule, the director of the school and has a corps of assistants: sometimes volunteers, and sometimes those who are educated, have leisure, and for some remuneration will give certain time to the work.
- 5—The Vacation Bible School—This is a school which runs during the summer vacation and is conducted daily with the exception of Saturday. In this school, in addition to the Bible History, Church Catechism, and the Church services, there will be taken up some recreation features and industrial work. In addition religious instruction is supplemented by general instruction on various types of church work and church life.

Policy—The policy of the Lutheran Church is to maintain its own schools. There are individual cases where churches are not strong, where they cooperate in community schools, but the Church by action recommended by the Parish and School Board, urges all congregations to maintain their own schools. It prefers schools under the control of the Church, and insists that the instruction for its own children shall be entirely provided for and controlled by the Church.

Qualifications required of Teachers—Where the churches are able to employ teachers, they must have specific training. Training schools and schools in which parochial teachers

are trained are conducted by the Church. There are also Teachers' Training Courses which are provided by correspondence and presented through the pastors. Diplomas are awarded only upon written examinations which are furnished through the Parish and Church School Board.

Teaching Training Material.

1—The First Standard Course. "Preparation for Teaching." Charles L. Oliver. Part 1—The Old Testament; Part 2—The New Testament; Part 3—Bible Institution and the Sunday School; Part 4—The Pupil; Part 5—The Teacher.

2—The Lutheran Advanced Standard Course.

1—"The Bible; General Introduction." Herbert C. Alleman.

2—"Pupil and the Teacher." Luther A. Weigle.

3—"The Lutheran Church and Child Nurture." Arthur H. Smith.

Part 1—"The Lutheran Church."

Part 2—"The Church and the Means of Grace."

Part 3—"Things Practical in Life and Service."

3—The New Standard Course.

First Year — "The Pupil." Luther A. Weigle.

"The Teacher." Luther A. Weigle.

"The Teacher's Study of the Life of Christ." W. C. Barclay.

"The School." J. C. Robertson.

Second Year—"Teaching Values of the Old Testament." W. W. Moore.

"Training the Devotional Life." Luther A. Weigle.

Third Year—In process of revision and adoption by the Board.

ALLENTOWN, PA. (St. John's Evangelical).

Week-Day School.

General Outline of the course of study. Activities in the Week-day school start in September of each year, during which month all preliminaries covering our entire field of work are attended

to, including visitation by teachers upon the mother of every child enrolled in the school; training for service, and all details carefully planned and gone over with the teaching staff.

The eighth, or the month of April, is spent in a "Follow-up" program, a comparison of results and a linking-up of the work of the week-day school with that of the Sunday School and the Church.

The school opens during the first week of October and continues for a term of six months, our sessions running parallel with the sessions of the public schools in the City of Allentown.

One hour a week is devoted to each grade's work, all sessions starting at 3.15, the children being graded according to the grades of the public school. The number of teachers on the staff is 33. The enrollment is about 400.

GERMANTOWN, PHILADELPHIA (Trinity Lutheran Church).

Our Week-Day Religious Instruction School has closed its seventeenth year.

The program centers in the Bible. The Bible is the basis of all instruction in child character building. During certain years in which the child attends the Religious School its attention should be most earnestly directed to the structure of the Bible and the facts the Bible contains. The child should be given some plan by which it can make a systematic study of the entire Bible. The special period for this study is the years nine to thirteen.

Our program provides a course of instruction for children and young people between the ages of nine and seventeen.

We have a four years' course for children between nine and thirteen years, a two years' course for those between thirteen and fifteen, and a two years' course for young people between fifteen and seventeen. Very satisfactory courses of study are provided for the children under nine in the Sunday School. For those between nine and seventeen the Sunday School is fine but not sufficient.

The children of the first group meet Monday afternoons from 4.15 to 5.15. The boys and girls of the second group Monday evenings from 7.45 to 8.45. The third group meets Wednesday evenings or in conjunction with the Sunday School.

We have in all eight teachers engaged in the work. The teachers have all had their special training in our own church schools. Any church can have its own training classes. Outside help for training can be used as opportunity makes possible. We have a body of officers and teachers in our Sunday School who understand the Week-day Religious School and the two work in the finest harmony.

The Monday afternoon classes have a program of four parts. We have two classes Monday afternoons, and plan to have four classes. Each will attend to the work of one year. Thus four complete grades will be maintained.

The first part of the program is given to devotions. It is to bring to the child the best that can be brought to develop this part of its life. Each year we commit to memory and study four great hymns. At the close of the study of any hymn the children write out its story. They write the hymn and illustrate it with pictures. Some of this work which is done by the children is very interesting. We have selected hymns for the four years from our present hymnal. Our hymnal furnishes the best of hymn material for this work. One year we study hymns that have to do with the Bible and Missions, another year hymns that have to do with the Church Year, etc.

The second part of the devotional period is spent in the study of prayer. The children bring to the class prayers they have written at home. The prayer is to be written for their schools, their homes, for the sick, the missionaries. They learn to pray and while they learn they help others with their earnest petitions to God.

The second part of the program is our Bible drill. In this period the children learn the Books of the Bible, how to pronounce and spell them, to arrange them in proper groups, and to learn to find them readily. They also learn to locate certain great passages and chapters. We use many methods in helping the children in this part of their work.

The third part is our Catechetical study of Bible History. We have four booklets, three of which were prepared by the Pastor. These booklets give us a study of six of the great Bible lives. These six characters give us a systematic study of the entire Bible. The first year we study the lives of Abraham and Moses. In connection with these lives we study the commandments and the old Testament from Genesis to the Psalms. The second year we study the lives of David and Daniel. This year we also study and commit a number of the Psalms to memory, some portions of the Proverbs, and the Old Testament from the Psalms to the Book of Malachi.

The third year we study the life of Christ. The year is devoted to the study of the Gospels. The fourth year we study the life of St. Paul and the New Testament from the Acts to the Book of Revelation. During these last two years we commit Scripture passages like the Beatitudes, the wonderful 14th chapter of John, the 13th chapter of 1st Corinthians, etc.

The fourth portion of our program each Monday afternoon is given to mission study. We read a mission or two each year. The first year a book like "The Children of Japan and China,"

and for a Home Mission study "Our Neighbors' Children." The second year we study "The Lamplighters," the third year "Under Many Flags," the fourth year "Lutheran Missionary Heroes."

During each year we give some time to the study of Missions and religious work done by the Lutheran Church in and about Philadelphia. We gather pictures of churches and institutions. We often have some one come and tell us about some special mission work.

The Monday evening group studies Doctrine, Church History, Liturgies. The class is an extension catechetical class. Our Church Catechism is our most important textbook for this portion of the school.

The last group studies those things that prepare for any service for Christ. They use Hurlbut's or Oliver's Teacher Training and other books of this character. By the time the young people complete the course they have a rather complete and satisfactory equipment of religious knowledge.

In seventeen years we have had time for about two classes to complete the full course. We have at least twenty-five in the congregation who have taken the entire course. We have at the present time about sixty in the first group, about thirty-five in the second group and about thirty in the third group.

ALTOONA, PA. (First Lutheran Church).

The classes for week-day Religious Instruction are a part of our program for unifying and systematizing all of our work for children.

Worship, education and serving love constitute our motto for all the work. The center is the Vesper service for children between six and fifteen years of age held on Thursday evening at 6.45 o'clock. The Vesper service is used and the entire service is a replica of that held on Sunday evening for the adult congregation.

The Congregation has its own Church Council, Ushers League and Choir, which function just as they do in the adult congregation.

In the children's department of the Sunday School we have divided the children into different groups and are developing this idea gradually in harmony with our general plan.

Through the Light Brigade we bring to their attention the claims of missions and other forms of serving love at home and abroad. I might say that the offerings of the Junior Congregation are almost wholly devoted to works of serving love.

One class for religious instruction, which meets on Saturday afternoon, is for children between the ages of six and ten years. In simple form these children study Biblical geography, history and biography. The course is two years. The first year is with the Old Testament and the second year with the New Testament. There are other minor features connected with this course. The

divisions of the Bible, names of all the books, certain outstanding portions of the Bible (Psalms, Beatitudes, portions of the Gospels, etc.) are all committed to memory, in the "Memory Work." This work is supplemented in the Children's Department of the Sunday School.

The senior class for religious instruction meets each Friday afternoon and also has a course covering two years. This includes as its major subjects, history and doctrine, the basis of which is the catechism.

Next year we plan to add Lutheran hymnology. "The Great Hymns of the Church" and probably the general Church History will be added.

STATISTICS OF THE LUTHERAN CHURCH IN PENNSYLVANIA.

Place	Sunday-Schools	Pupils	Week-Day Schools	Pupils
Philadelphia	76	23,119	21	1,253
Allentown	17	9,098	5	702
Altoona	7	4,098	5	365
Bethlehem	9	3,841		
Chester	3	595	1	83
Easton	9	3,530	2	215
Erie	12	2,968	2	83
Harrisburg	11	8,531	3	346
Hazleton	2	2,126	1	100
Johnstown	6	4,383	3	113
Lancaster	11	4,938	4	237
McKeesport	2	554		
Newcastle	7	1,063	2	68
Norristown	3	1,644	4	134
Pittsburgh	25	8,155	3	294
Reading	15	7,193	2	281
Scranton	7	1,274		
Wilkes-Barre	6	1,648	2	85
Williamsport	6	2,952	2	71
York	15	8,704	4	488

CONGREGATIONAL.

Among the Congregationalists there is a wide diversity not only of belief and matters theological, but also of organizing and carrying on their religious education work.

Relation to Public Schools.—It has been found wise to make no attempt to secure time from the public school until real co-operation is secured between those interested in religious education and those concerned in public education.

When it is possible to arrange with public schools for the *dismissal of pupils* whose parents or guardians send written requests, two grades at a time are usually sent out into the churches nearest to each school building, and by carefully preparing a schedule it becomes possible to use the whole time of well-equipped teachers of religion, throughout the week. There is no infringement of the principle of the separation of church and state in this use of a part of the children's school day for religious instruction. They are dismissed for their hour of religious nurture just as children have been excused at the parents' request for regular music lessons, or other studies.

Public school buildings have in some cases been used for classes in religion and public school teachers engaged during the hours set aside for religious instruction, to teach these classes. Here is a matter which clearly does violate the principle of separation of church and state. This should be avoided. We ought, even at great sacrifice, to provide other nearby suitable class-rooms and *avoid consistently the use of the public school building*, and for the same reasons to employ other than public school teachers during public school hours.

Public School Credit.—The question of public school credit for work done in week-day classes is an open one. It should be realized from the first that only a part of the work which we all want to do in week-day classes *can* be thus "credited". The best of what is given can never be measured by the ordinary school-board tests.

Curriculum—

Pilgrim Press Texts.

Grades 1-3—"The Mayflower Program Book."

Our Share in our Homes.

Our share in our Church School.

Our share in our Town.

Our Nearby World.

Our Faraway World.

"The Second Year Mayflower Program Book."

The Knights of Anytown.

The Rest of the Family.

Grades 4-5-6—The Junior Citizen (Pilgrim Press).

Grades 7-8—Hebrew Life and Times (Abingdon Press).

High School—The Story of Our Bible.

Rev. Charles Carroll, Superintendent of the Congregational Conference of Pennsylvania, records no Week-Day Schools for Pennsylvania, and only one Vacation Bible School at W. Pittston, Pa.

NEW BRIGHTON.

Week-Day Schools

The New Brighton Week-Day Schools was the result of the realization that the children needed a better understanding of the Bible in order that morality and religion might function more beneficially in the coming generation.

Organization—The entire project was placed in the hands of the Board of Religious Education, consisting of the Protestant pastor and two lay members from each congregation.

The amount each congregation would be required to pay in order that a budget of \$2,500 might be raised was arrived at by an apportionment reckoned on the total membership of the several churches and the amount these churches raised for current expenses. The apportionment was accepted and each church raised its amount by special subscription.

The budget being raised, a supervisor hired, and the needed books and equipment purchased by the Executive Committee of the Board of Religious Education, enrollment cards to be signed by parents who desired their children to enroll were provided, and the first year 98% of the children were enrolled.

Protestant children from the beginning have been given their instruction in the regular class-rooms of the school by the Supervisor of Religious Education. Catholic children have been given the last hour on Friday when they are excused to go to the Parish Schools for their instruction.

The work in Religious Education in New Brighton has extended only through the first six grades, since to carry it up higher would require an extra supervisor and the churches have not seen their way clear, up to the present, to finance the salary of an extra teacher.

Enrollment — In the Community School of Religious Education we have enrolled twenty-four different denominations and

sects. A considerable number of these children did not attend any Sunday School at the time they were enrolled, and were, therefore, receiving no Bible training.

Only one Protestant child at present (1924) is not enrolled and so far all Catholic children are in attendance the last hour on Friday. Jewish children have not been provided for because it has not been requested, supposedly because they are so few in number in our public schools.

Method—The class period for Protestant children is divided as follows:

- 1—Worship
- 2—Lesson
- 3—Expressional Period.

The worship period is graded for each class to suit the age group. It consists of prayers and hymns. The children are taught to pray spontaneously as well as to repeat prayers which they have memorized. A certain number of hymns are committed in each grade, among them being some of the great hymns of the Christian Church, which are common to all denominations.

Curriculum—The lesson material varies in different grades:

- The Life of Christ
- Followers of the Marked Trail
- The Gary Leaflets
- A Travel Study to Palestine
- The Bible.

In the lower grades handwork is resorted to as a means of motivation and making the work more impressive.

Aim of the School—To have every lesson carry with it something that will be useful to the child in his every-day life. The purpose is not to present things that the child will need when he becomes an adult but what he needs as a child.

THE NORTH BOROUGHES.

Week-Day Schools

Location—The North Boroughs of Religious Education include the children from six school buildings under five School

Boards. Two of these schools are in Bellevue, one in Avalon, one in Ross Township, one in Ben Avon and one in Enesworth.

Organization—The work was started in the fall of '23. The original North Boroughs' Council consisted of all the pastors of the Protestant churches with two laymen from each church; the first plan being worked out with Bellevue, Avalon, and Ross Township. Later Ben Avon and Enesworth as a separate group asked for the use of the teachers already employed but for different days.

Type—The school is distinctly of the community type.

Time—Released time. The children reporting in school groups to the churches nearest the school buildings.

Last year (1924) the children who did not elect to attend were detained in the school building; this year the decision of Dr. Becht caused a change of policy.

Qualifications required of Teachers—College or Normal School graduates, who have had, or are now taking special courses in Religious Education. One evening a month is set aside for Teachers' Meeting, at which real intensive work is done.

Curriculum—The Abingdon Series of Religious Texts.
The Bible.

Grade 3—Tales of Golden Deeds.

Grade 4—Knights of Service.

Grade 5—A Travel Trip for Juniors.

Grade 6—Rules of the Game.

Grade 7—Geography of Bible Lands.

Grade 8—Life and Times of Jesus.

This year, owing to the unwillingness of the principal to grant a period satisfactory to parents and children, the Enesworth schools were discontinued for the present year. Total enrollment, 1352.

THE WILKINSBURG WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION.

The Wilkinsburg Week-Day School of Religious Education was organized and is conducted by a Council of Religious Education composed of three representatives from each of the eighteen cooperating Churches. One of these is the minister.

All of the Protestant Churches of the community are cooperating. These represent eleven denominations.

Methodist Episcopal	Lutheran
Presbyterian	Baptist
United Presbyterian	Christian
Reformed Presbyterian	Evangelical
Reformed	United Brethren
Episcopal	

The Episcopal Church cooperates and holds membership in the Council, but conducts its own separate school. The Catholic Church also has its own school, but is not represented in the Council. The Council meets bi-monthly and operates through three committees which meet upon call of the chairman.

The Promotion Committee launched the schools, secured suitable buildings and equipment, and cares for the publicity.

The Curriculum Committee elects the supervisor and the teachers, determines the curriculum to be used, and provides the supplies needed to carry on the work.

The Finance Committee estimates the amount of the budget needed, the apportionment for each Church, and provides for the securing of the money.

The school operates on a budget of five thousand dollars. The amount is apportioned among the different churches on the basis of forty-three cents per church member. The enrollment of the school averages 2,000, thus allowing two dollars and a half for each child.

The Board of Education of the public schools, upon request of the Council and of the parents, has granted each child in the first six grades one hour of public school time each week for religious instruction. As yet no provision has been made for Junior High or High School. The Church School opens each year two weeks later than the public school and closes two weeks earlier, making the term eight months or thirty-two weeks. Since there are five public schools in Wilkinsburg, each school has one Church School day per week. The children are assigned to the Churches nearest the public schools. They attend in two groups: the first coming at one o'clock and returning to the

public school at two; the second coming at two-thirty and being dismissed for home at three-thirty.

No credit is given by the public school for work done in the Church School. The attendance is carefully checked and reported promptly to the public school, together with tardiness and class conduct.

A supervising principal and ten teachers constitute the staff. The Supervisor is paid for half time and the teachers at the rate of three dollars for an afternoon. Five teach every afternoon and others from one to three afternoons a week. All are trained teachers having had experience in public school and in Sunday School, and have been recommended by their Ministers for their Christian character and religious life.

The Abingdon Week-Day Religious Education Series is the course of study. Text books are provided for the teachers only. The grading parallels that of the public school. Promotions are made half-yearly, corresponding to those of the public schools. Bi-monthly reports are sent home giving grades in effort, conduct and for recitations.

The class session consists of a worship service, the lesson proper, and a period of expression. The worship is as carefully graded throughout the school as is the lesson material.

The classes in the fourth, fifth and sixth grades keep a weekly record of church attendance and daily Bible reading. The effort is also made to have each one bring his own Bible to class. The following report shows some of the results accomplished along this line.

TABLE OF BIBLE OWNERSHIP

Grade	Pupils	Bibles owned at beginning of School	New at end of three months	Number without
6	220	110	96	10
5	250	81	119	50
4	273	113	104	56
	743	304	319	116

The children are encouraged to bring these Bibles to school for use in the class-room. Among the important results noted is the larger enrollment and attendance than is found in the Sunday Schools of Wilkinsburg. We have in the Week Day School of Religious Education 95.7% of all the children in the first six grades, while the Sunday Schools have but 89%. The percentage of attendance given in the reports of the average Sunday School is 50 or 60%. Compared with this our 91% of attendance shows what can be accomplished when religious education is made a part of the regular school day. The following tables give our enrollment and attendance for the semester.

TABLE OF ENROLLMENT AND ATTENDANCE

1923-24	Boys	Girls	Total Enrol.	Total Av. Attend.	% Attend.
September-October	1030	1010	2040	1870	91.6
November	1012	983	1995	1836	92.0
December	1014	987	2001	1804	90.2
January	1077	1036	2133	1923	90.2
Average	1033	1009	2042	1859	91.0
Promoted to Junior High . . .	69	63	132		
February 1st	1008	993	2001		

These tables show more boys than girls enrolled and an even distribution throughout the grades.

COMPARATIVE REPORT OF WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL.

1923-24	1st Semester Average Enrollment			
	Boys	Girls	Total	% Attend.
Public School	1158	1120	2279	92.3
Week-Day School of Rel. Ed.	1033	1009	2042	91.0

TABLE OF ENROLLMENT AND ATTENDANCE FOR FIRST TWO YEARS.

Year	Av. Enrol.	Av. Attend.	% Attend.
1923-24	2042	1859	91.0
1922-23	2009	1739	86.5

Distribution of the first Six Grades of the public school children in the Week-Day School of Religious Education:

Total enrollment in Public School	2,279
Community Week-day School of Religious Education . . .	2,042
Episcopalian Week-day School of Religious Education . . .	40
Catholic Week-day School of Religious Education	100
Total in Week-day Schools of Religious Education	2,182
Percentage of children in W. D. S. R. E.	95.7%
Children not in any school of Religious Education	97
Percentage of Children not in any W. D. S. R. E.	4.3%

We cooperate with the Home, the Public School, the Church and Sunday School. The parents are urged to visit the school. The teachers frequently discuss with the children ways in which they may be helpful in the home. Many of the children are encouraged by their parents in their daily Bible reading and memory work, and are afforded opportunity for asking a blessing at meal time.

There has been close cooperation of the Church School with the public school from the beginning. The principal of the Church School has frequent conferences with the principals of the public schools. The public school teachers encourage the children to bring back good class reports in conduct using different means to stimulate the interest in this effort. Some teachers remind the children at noon that it is Church School day that they may remember to bring their Bibles and note-books. The Church School teachers strive to give such religious instruction as will carry over into conduct in the class-room.

In the fourth, fifth and sixth grades, all keep weekly records of Church attendance in their note-books. Gold stars and crosses mark a perfect record. Opportunity is given the children to tell of any projects in their Churches, such as missionary enter-

prises, special meetings, Easter services, etc. Occasional talks on Church membership are given by the teachers. When any boy or girl unites with the Church, he reports the fact to his teacher who places a gold star or cross after his name on the roll.

The enrollment card provides a space for the Sunday School affiliation. Every year these membership lists are made for each Church and sent to the Minister. The "No Sunday School" lists are made for dividing among the various Sunday Schools, giving the name, grade, and address of each child. The teachers continue to ask the children if they attend Sunday School and urge regular attendance. Many children are now in Sunday School as a direct result of the Week-Day teacher's interest.

The greatest difficulties have been the lack of proper equipment and the frequent conflicts with Church suppers, afternoon meetings, etc. The average Church is not equipped with sufficient blackboards, tables, chairs of suitable height for children, and places for wraps. The class-rooms are poorly lighted and ventilated. These difficulties will be overcome as the people in the Churches see some of the results obtained, and begin to realize the importance of the work and the necessity for proper equipment.

Though it is early to expect any outstanding results in the lives of the boys and girls, there are some that are gratifying and which serve to show what may be expected as the school continues. The children like it. The one-o'clock classes frequently ask to remain all afternoon. The classes entering Junior High have repeatedly asked that they be included in the Church School. The parents are more and more expressing appreciation of the results which they see in the home.

While the work is still new, it is now thoroughly established in the hearts and minds of the people of Wilkinsburg. The improvement that will come in the school from their enthusiastic cooperation and financial support as well, will go far toward giving to the boys and girls of Wilkinsburg their right to a religious education of as high a standard of efficiency as that received in the public school.

In the establishment and maintenance of the school, Wilkinsburg has said to the world that it believes with Dr. Stout "that

religious instruction should be regarded as an integral part of the education of every child, and that this community intends to fulfil its duty by affording favorable opportunity for every child in the community to receive adequate religious instruction."

SUPPLEMENT TO FORMER REPORT
TABLE OF ENROLLMENT AND ATTENDANCE, 1923-1924.

	Boys	Girls	Total Enrol.	Total Av. Attend.	% Attend.
September-October	1030	1010	2040	1870	91.6
November	1012	983	1995	1836	92.
December	1014	987	2001	1804	90.2
January	1077	1056	2153	1923	90.2
February	1018	985	2003	1811	90.4
March	1008	999	2007	1834	91.3
April	1005	999	1005	1831	91.3
May	1013	994	2007	1860	92.6
Average	1022	1002	2024	1846	91.2

COMPARATIVE ENROLLMENT AND ATTENDANCE OF WEEK-DAY SCHOOL OF
RELIGIOUS EDUCATION WITH PUBLIC SCHOOLS.

1923-1924	Average enrollment			
	Boys	Girls	Total	% Attend.
Public School	1149	1114	2263	92.2
Church School	1022	1002	2024	91.2
	127	112	239	1%

Episcopal Church School 40
 Catholic School 100
 Not in any Week-day Religious School 99

METHODIST-EPISCOPAL CHURCH.

Board of Religious Education.

“It is not our policy to institute Week-Day Schools independently as a denomination. We seek the cooperation of other Churches in setting up a system of religious instruction for the community during the week-day.”

“We are rather insistent that the people who are employed to teach in the Week-Day Schools of religious education shall have had special training in some department of religious education, and as far as possible, have had experience in teaching.”

Aim—“To win every available member of the community to the Sunday School. To win the members of the Sunday School to Christ and the Church.”

Means—Graded Organization.

(Grouping by age, interest and capacity).

Graded Instruction.

(Graded lessons and graded methods of instruction).

Trained Teachers.

(At least 50% of the teachers and officers either students or graduates of an approved training course).

Continuous Evangelism.

Graded service activities.

Organization for systematic missionary instruction and giving.

Regular Church Attendance.

Product.—The measure of a school's efficiency is the character of its product,—and while it is not easy to tabulate spiritual growth there are, however, certain “Fruits which may indicate the pupil's increase in Christian knowledge, grace and experience.”

Curriculum—The Abingdon Religious Education Texts.

A Few of the Service Activities.

Scouting is presented to the Church as a proved and approved week-day program for the boys of the Sunday School. It is not a new piece of Church machinery, but a proved gear for harnessing boy-power to the existing organization of the Sunday School. There are 2,182 Boy Scout troops in the Methodist-Episcopal Churches.

Temperance Union—Graded temperance education related to the individual, the community, the work—for “Whatever you wish to place in the heart of the nation, you must first instill in the mind and heart of the child.”

Purpose—

- 1—To build into the background of the life a conscious loyalty to country's law.
- 2—To build up a public sentiment which will demand passage and enforcement of moral measures.
- 3—To procure “total abstinence from all things harmful and moderation in all things useful.”
- 4—To teach that the greatest good to the greatest number shall be the prevailing rule.
- 5—To help God's golden rule function in custom and in law.
- 6—To stimulate a love for clean living, right habits, pure thinking, and Christian service.
- 7—To give to-morrow's men and women a world vision so that the greatest second commandment “Thou shalt love thy neighbor as thyself” shall determine the attitude of the nation in a world prohibition problem.

Camp Fire Girls—The needs, interest and capacities of the girls themselves have been the guiding principles in formulating the Camp Fire Manual. The Camp Fire Program develops the girls within their natural environment. It strengthens the bonds that unite the girls to their own family circles, and looks with high favor upon domestic skill and loyalty.

Law of the Camp Fire.

“Seek Beauty	Hold on to health
Give Service	Glorify Work
Pursue Knowledge	Be Happy.”
Be trustworthy	

PITTSBURGH COUNCIL OF THE CHURCHES OF CHRIST.

This organization officially represents the cooperating Protestant Churches of Pittsburgh and Allepheny County in Community program.

Its attitude on *Week-Day Schools* is so favorable that it is cooperating in the effort of the Sunday School Association to secure a ruling allowing a certain day in the week to be set

aside for the Religious Instruction of the pupils of the public schools.

It prefers the interdenominational school—one contiguous to each public school.

It insists that all teachers shall have not only academic training and experience equivalent to that demanded in public schools, but in addition to that shall have special training and experience in Bible teaching.

LACKAWANNA COUNTY.

Sunday School Association.

As a county interdenominational association we seek to provide *week-day* religious instruction in Scranton, Carbondale, Dunmore, Waverly, Oliphant, this county.

The Presbyterians of Scranton, who have the majority of week-day schools here, are promoting separate or individual church schools. They would prefer interdenominational schools, as perhaps better trained teachers and more of them can be secured at less cost where the same is shared by several co-operating churches.

Training — It is recommended that all teachers in religious *Week-Day* Schools have special training in Bible and Pedagogy, such as is given in denominational summer schools. Scranton has a community training school of college grade, operating two semesters of 12 nights each. This latter is recommended highest to all teachers of religion, by all local cooperating denominations.

SUMMARY.

The foregoing information given by the different denominations regarding the Week-Day Church Schools gives only a partial view of the situation, for it is almost impossible, at this stage of development, to obtain exact data regarding the organization, curriculum, and attendance. But the general tendency manifested by all the denominations shows an endeavor to provide the children of this Republic with religious training. This cannot be accomplished in a day, for religious education has been

left out of the general scheme for so long that it will require time to change the situation. The growth of the Week-Day Church Schools, the response of both parents and children to the opportunities provided, the cooperation of the churches, the public schools, and the people in general, are most gratifying to those who are intrested in making religious instruction an integral part of the American system of education.

CHAPTER IV.

VACATION BIBLE SCHOOLS.

Besides the Week-Day Church Schools another agency trying to meet the needs of religious education for the youth of America is the Vacation Bible School. It has a full half-day session, varying from two and a half to three hours of consecutive work, five days a week.

It would seem that such a school would have decided advantages of being conducted in summer when the other interests of the child are at a minimum, and in being continuous and thus giving the pupils more direct Bible instruction than the Sunday School can give in an entire year. These Vacation Bible Schools have been taken up by the different denominations throughout the country as a potent means of giving the children of America that training in religion which the public schools are unable to do.

The National Vacation Bible School Association claims the following results for the schools:

- (1) They take the children off the streets for six weeks in summer.
- (2) They keep the children's hands busy, direct their play, and teach morality.
- (3) They help to make good citizens.
- (4) They bring college students, who teach in these schools, into contact with social conditions.
- (5) They helpfully relate churches to foreign communities.
- (6) They help to recruit the local Sunday Schools. Three-fourths of the pupils in these schools belong to no Sunday School.

The curriculum which is being developed seeks to relate all the material used, so that a unified impression may be made

upon the life of the child. Supervised play and the organized activities of the school have a part in the teaching process. Handwork of various sorts gives opportunities for the development of the altruistic in the child's life. All these activities are definitely related to the great purpose of the curriculum.

But, since it is generally conceded that this type of school is of little importance, they have not been studied in detail in this thesis. In this connection Dr. Walter Athearn says that, "(1) They are not primarily schools of religion; (2) That they are not universal in their application to the needs of the American youth; (3) That they are necessarily meager in content of curriculum and inadequate in method, organization and equipment, and finally, that they *do not present a solution of the problem of the religious education of the American people.*"*

* W. S. Athearn, "Religious Education and American Democracy," Pilgrim Press, 1917, p. 55.

PART III.

CHAPTER I.

THE RELIGIOUS CURRICULA IN CATHOLIC EDUCATION.

The religious education undertaken by the different denominations and outlined in the preceding chapters is far from comprising all that is being accomplished in that line. Catholics in the United States number some seventeen or eighteen millions, and as the Catholic Church holds that religious education is indispensable to complete character formation, the Parish School came into existence.

The Provincial Council of Baltimore in 1829 decided that the only way in which the youth of her fold could be adequately trained in secular and religious knowledge was by the establishment of Parish Schools. And each succeeding council has but broadened the scope of her legislation on this point.

Owing to the double burden assumed by Catholics of supporting two separate school systems, the work of the Church would be impossible, or seriously handicapped, were it not for the religious orders of men and women who undertake the task of instruction, and who freely consecrate their property, their talents, and their lives to such work without a thought of remuneration.

All Catholic education is religious education and all Catholic curricula are religious curricula. In the Catholic schools religion is the basis of all other instruction with which it is correlated and of which it forms the groundwork. Yet since every Catholic school teaches religion for a definite period of time each day a curriculum had to be prepared.

The curriculum of religious and moral instruction and education in every Catholic school is based on the same fundamental

truths, no matter how varied may be the methods or pedagogical formulæ of the different teachers. The text-book that comes most into evidence in the course is the Catechism of Christian Doctrine, which, however variously worded or outlined, is but an adaptation of the authorized Catechism of the Council of Trent.

In the Third Plenary Council of Baltimore, 1884, a text-book of Elementary Christian Doctrine was drawn up by a committee on religious education, and published with a recommendation that it be adopted for general use in the Catholic schools of the United States. Yet there was no prohibition given against the use of any other like publication, provided it had episcopal sanction. Hence it has come about that in the various dioceses there are to be found different texts on this subject, some being an adaptation of the Baltimore Catechism to the local needs of elementary grades; others, in which the same truths are variously worded and differently arranged. It is in the method of teaching that the greatest variety is found; the old-time strict adherence to question and answer is being gradually discarded in this branch as in others; and means have been utilized to make the inculcating of Christian truths more agreeable to the children, in order to attain the desired results.

Among these modernized schemata the most notable are those of the late Rev. Dr. Thomas E. Shields of the Catholic University; of the Rev. Peter C. Yorke of San Francisco; of Rev. Dr. MacEachan; of the Christian Brothers; and that known as the "Objective Method in The Teachers' Handbook of Christian Doctrine," published by the Dolphin Press Philadelphia,* which aims to bring the "New Education" to bear on the old sacred and unchangeable truths, and to lead the children not only to know, but to love and practice them.

All the text-books used by Catholic educators in the course of religious instruction, but especially in the Primary Grades, are based on the all-pervading love of God, that, in response to evidences of that love, a return of love may be evoked from the pupil. In the "Notes to Teachers," † appended to each Grade,

* Sisters of St. Joseph, Chestnut Hill, Philadelphia, "Course of Christian Doctrine," Dolphin Press, Philadelphia.

† *Ibid.*

will be seen how dominant is the idea that love of God is the only true worship, and that love is to be the impelling motive, the inspiring principle of religion.

The picture of Jesus blessing the children is the first object brought into play in the Primary Grades, and through it they are led to the familiarity with Jesus shown in the attitude of the little ones of the group. Then they are led, step by step, to the idea, this Jesus is God, God who made all things; the world and all that we see therein. They are made to observe the works of Creation, day by day, as told us in Genesis, then to sketch the work of each day; the teacher all the while keeping before the infant mind the thought embodied in the lines they commit to memory:

FOR ME.

When in His love and power divine
God made the earth and sky,
The flowers, the birds, and everything
We see as we pass by;
He thought of me, He wrought for me,
And wrote His name on each,
That I might love and think of Him,
Through creatures to Him reach.

Then follows in detail the work prescribed, or rather suggested for the Primary Grade. It shows that the truths taught are to be emphasized by stories from the Bible, by dramatic action, by drawings, by illustrations from classic poesy and song, in which every facet of each truth, as far as adapted to the mental grasp of the children of each grade, is brought before them with the object in the teacher's mind to elicit motives and acts of love, gratitude, reverence and the like.

From the "Teachers' Handbook" mentioned above, the work of the First Primary Grade, an illustrative lesson, and some of the suggestions appended to the work of other grades are here reproduced.

COURSE OF CHRISTIAN DOCTRINE.

HANDBOOK FOR TEACHERS.

Primary Grade.

Special Patron.....Infant Jesus.

Prayers—(To be taught orally).

Sign of the Cross; Our Father: Hail Mary; Apostles' Creed;
O Angel of God, etc.

Aspirations—

Jesus, Mary and Joseph, etc.

Catechism—(To be taught orally).

Plenary Council Catechism, No. 1 (Questions specified) The Two
Great Precepts of Charity.

Bible History—

Old Testament. Story of the Creation; the Angels and their sin;
Adam and Eve; the Fall; the promise of a Redeemer; Cain and
Abel; the deluge.

New Testament. Story of the Annunciation; the Visitation; the
Birth of Our Lord; the Adoration of the Shepherds; the Adora-
tion of the Kings; the Flight into Egypt; the Child Jesus at
Nazareth; the Journey to the Temple; Jesus lost and found;
the Crucifixion; the Resurrection; the Ascension; the Coming of
the Holy Ghost. (Just the facts as given simply in the Cate-
chism and Primary Bible Stories.)

Instruction—

Give simple childlike instructions on God; His love; power;
His special love for each one as shown in the Creation.

On our Lord's life, death, etc.

On true devotion to Jesus, to our Blessed Mother; to St. Joseph
i. e. to make little sacrifices to please them.

The good and the bad angels; our Guardian Angels, what they
do for us.

Practices to be Taught and Explained—

Proper deportment at prayer, in church, and at the Church office.
To ask the blessing of our dear Lord; of our Blessed Mother;
teach the children to confess their faults to our Lord and ask
His pardon; to make an act of Contrition. How to say Grace
before and after meals. How to make a visit to the Blessed
Sacrament; to our Lady. How to salute our Lord in the Blessed
Sacrament; how to salute our Blessed Lady; our Angel; train
in the genuflection, both simple and profound; how and when
to be made.

Stories—

Those most suitable will be found in the Bible History indicated in the Tablets, pp. 8 and 9.

Hymns and Chants—

The Sign of the Cross, "O my God," etc.
My Jesus I offer, etc.
Acts of Faith, Hope, and Charity.
"Infant Jesus, meek and mild," etc.
Child's Rule of Life, stanzas 1 and 2.
The Four Great Truths, 1 stanza.

Quotations—

The Two Great Precepts.
"Suffer the Little Children," etc.
"Hail, full of grace," etc.
"And they came," etc.

Recitations—

Our Heavenly Father.
"O Blessed Trinity."
"Dear Little One,"
The Child on Calvary.
The Wonderful World.
Days of Creation.

COURSE OF CHRISTIAN DOCTRINE.

HANDBOOK FOR TEACHERS.

Suggestions to Teachers of the First Grade.

Prayers—

Only the specified prayers are to be taught as a *lesson*; the instructor's aim should be to secure through memorizing of words, correct enunciation, and, where possible, some grasp of the meaning. Discriminate between prayer as a *lesson*, and prayer as an *act*; make the children understand that in the lesson they are learning *how to speak* to our dear God; but in the *act* of prayer, *they are speaking to Him*.

Catechism—

Have the children memorize the two great preceptts of Charity. Teach them but one or two questions at a time. Where possible give some idea of what the words mean, and when the same matter must be the basis of repeated lessons, vary your illustrations so as to avoid monotony. For instance, you are giving the little ones the first two questions of Chapter 1. Get from them some expression about God. "Who loves them most?" "Whom do they love best?" "Who gave them such and such things?"

"God" they may be led to reply. "Yes, children, our dear Father, God. Now I shall write that dear name, so that all may see it." You write "God" on the board with yellow chalk. "See, children, that is the *name* of God. Soon you will be able to write it yourself. Look out of the window now, and tell me something God has made." "Trees, flowers, everything in the world." "Who made the world?" "God made the world." Another time tell the story of the great Wonder-Ball. "What do we call this wonder ball that has everything we need?" "The World." "Who made the world?" "God made the world." "Did He think of you when He made it?" "Tell me something He gave you today." Try thus to excite an act of love of gratitude, but very simply; do not force devotion.

Bible History—

Correlate with the Catechism where possible. For instance when teaching the first chapter, teach the Days of Creation; the Fall of the Angels and our first parents with the fourth, and so on. Require from the children only the simplest facts, but as the year goes on they will acquire quite a fair knowledge of our Lord's life by the recurrence of the different feasts. Get the little ones to retell the stories; to say what they see in the pictures.

Instruction—

This should be generally catechetical. The prayers, lessons, etc. of the grade will furnish sufficient matter. The life of our Lord and His example should be particularly insisted on. Pictures will be found most helpful.

Have the children make personal application of the truths spoken of; gratitude to God for the gifts of Creation; love for the Child Jesus; how we show love to Him, bringing in different practices noted for this Grade. Why we make a genuflection. *How* to make it, *when* to make it. Be not content to *teach*; *train* in the different acts. When they learn to make the simple genuflection teach them to make some aspiration, as "Sweet Sacrament, I adore Thee."

While paying attention to external form, do not fail, when the children are capable of understanding you, to impress on them that the interior disposition is what God looks at; that an act is good or bad according to the will that inspires it.

Stories—

There are no stories like those of the Bible; there is hardly any lesson we wish to inculcate that cannot be found in them. Teach the children about Jesus' life at Nazareth, how He did there the simple acts they daily perform in their own homes.

Hymns and Recitations—

Use these only as they have a bearing on the lesson. When you have taught the Days of Creation, have the pupils say the verses; "First, light was made," etc. This may also be sung to the chant, motions being introduced, or objects used to indicate the day's work. You have taught them of God's special providence and love; let them say, "My God how wonderful Thou art," etc. You have shown them that in the whole world, there was nothing that could pray; then God made man. Teach the verses: "Great, wide, beautiful, wonderful world," etc. If all cannot be covered, be not anxious; still where five minutes a day have been given to this matter, all has been learned in a short space of time, for children have a natural love of rhythm. There is another advantage to be gained from their use, namely, that these hymns and verses are more likely to be rehearsed at home than is any other lesson, and thus the truths of faith may often, to parents, catch a new charm on the lips of their offspring.

Quotations—

These, especially when from the Scriptures, should as far as possible, be associated with the picture. Never assign them as a task but let the picture suggest the words, and again the words the picture. Showing that of "Jesus Blessing the Children," ask, "What does our Lord say?" Tell them; then have them repeat; Suffer the little children to come unto Me," etc.

When the Annunciation comes under consideration, ask: "What is the Angel saying?" "Hail, full of grace," etc. Another time ask, Who says: "Suffer the little children to come unto Me," etc. "Who was with our Lord then?" "Tell what else you see in the picture."

Make charts with the picture to be used in this Grade in the center, and print under each the proper quotation. Choose illustrations which bring out the mystery more plainly and are not obscured by many details; the "Visitation" by Albertinelli is a case in point. It shows but two figures, our Lady and St. Elizabeth, and the little ones will remember the mystery better than had their attention been distracted by other details. Remember the picture is used only as a means; "Picture study" properly so called, must not usurp the place of the mystery.

Distribution of Time and Matter—

As the attention of the little ones cannot long be held on the same thing, it is the opinion of educators, that at least in the First and Primary Grades, the length of exercises be limited to fifteen or twenty minutes.

Although most teachers have their own method of scheduling work it may not be amiss here to copy a form of apportionment taken from actual school work.

SCHEDULE OF RELIGIOUS INSTRUCTION.

The first exercise in the morning, and the first or last in the afternoon, about fifteen or twenty minutes each time in the Primary Grades.

Monday A. M.—Prayers taught orally and explained.

“ P. M.—Instruction.

Tuesday A. M.—Catechism (To be taught orally, explained objectively).

“ P. M.—Quotation, Picture or Recitation.

Wednesday A. M.—Bible Stories (Correlated with the Catechism lesson).

“ P. M.—Life of our Lord taught objectively.

Thursday A. M.—Catechism.

“ P. M.—Stories to emphasize the lesson.

Friday A. M.—General questions on week's work in Religious Instruction.

“ P. M.—Training in Practices and deportment: First, genuflection; outward signs of reverence to God; to superiors, to parents, etc.

ILLUSTRATIVE LESSON.

LESSON 1.

Preparation.

Name of God in many ways.

Pupils: Babies, First Grade.

Aim: To get the children to make an act of love of God.

To write the name of God, however crudely.

Presentation.

Teacher: We're going to talk, dear little ones, about the people who love us, and whom we love.

Who live at your house?

When you run home after school, whom do you look for first?

Your Mother? Yes, I am sure you do. You run to her and she is so glad that you are home.

Yes, your papa, too. You love them and they love you.

Continue this subject, leading from the family (the known) to the Great Lover).

But there is One, dearer, nearer, more loving, and whom I know you love best. Who can tell me? He gave you your father and mother, everything, and His loving arms are around you every minute. Who is this dear Father? Jesus—God.

Child: God.

Teacher: I am going to tell you a story.

Once a little girl was pulling and pulling at the door of a room and crying away. Some one said to her: "What is the matter, little one?" "Oh," she cried, "my father is in this room and I don't see him. And I want to see him, for I love him so."

"Well," said the other person, "he cannot come to you just now, for he is making something for you to show you how he loves you. When he comes he will stay with you." Then this little girl said: "I'll send him a letter," and she wrote: "Dear Father, I love you." Dear children, that is just the way with our dear Father, God. He is very near us, but we can't see Him just now. But He is loving us, working for us, and some day He will call us right into His arms.

To-day we are going to write a letter to show our dear Father God we love Him. Have the children form O with the first finger and the thumb of the left hand, and imitate the form on the board or paper, then besides these put the first finger of the right hand which give a crude shaped "od." Now of another O make a simple G.

See we always write the name of God with a big letter. We'd love to write it in gold, so I use yellow, the nearest color I have.

Other devices for teaching the word are:

a—To trace it in wet sand over the teacher's tracing.

b—To trace it over transparent paper.

c—To sew an outline.

It may not be amiss to quote here as pertinent to my subject some suggestions made to teachers of each grade, in the work I have quoted.

SUGGESTIONS.

TEACHERS OF SECOND GRADE.

Catechism—

Matter specified in pp. 7-9; it would be well to have the children learn how the Two Great Precepts of Charity are translated into action;—Love of God by keeping His Commandments. Love of neighbor,—by Works of Mercy for the love of God.

New Testament—

As far as possible make the work objective by the use of pictures, blocks and figures; sometimes by personal action; as for instance at Christmas, a procession to the Crib; recitation or hymns explanatory of the mystery.

"What lovely Infant can this be," recited or sung by alternate choirs, will greatly impress the little ones, if a reproduction of the Crib is before them.

Lead the children gradually on to the examination of conscience. It is also advisable to show the children the confessional. Many little ones fear to go into a place they have not seen before, and it should be the teacher's aim to remove, as far as possible, whatever would associate with unpleasant ideas this Sacrament of grace and mercy.

FOURTH GRADE.

New Testament—

By the use of sketch and wall maps of Palestine, by drawings and the use of the sandboard, lead the children to localize the principal events of our Lord's life; pay special attention to the moral lessons to be drawn from each.

Instruction—

Dwell particularly on the obligation of loving, obeying, respecting parents; helping, consoling, supporting them. Necessity of consulting them, deferring to their wishes.

Teach the stations by pictures; again by asking oral descriptions from memory, especially during Lent; in this way you may lead the children to a knowledge of mental prayer. Do the same with the Rosary. See that the children have a clear, vivid conception of these events,—be not content with their knowing; try to have the knowledge lead to love, gratitude, imitation.

Make every effort to instill that "sweet courtesy of youth to age, than which there is no truer grace." Our young people are as a rule lacking in reverence; Pray that you may be enabled to impress your pupils with a sense of its graciousness, its nobility, its necessity.

FIFTH GRADE.

Catechism—

Make this your most prominent lesson; for there is danger that the greater attraction children feel for Church History, poetry and singing, may give these undue prominence over the Catechism. "This Summa of the people," in the words of Cardinal Vaughan, "is the most comprehensive, the most profound, the most logical, the most valuable book in the English language." It is the teacher's duty to "illuminate it with the stirring, concrete, historical lives of God and man; then the dry bones will live and move among us in the flesh" This is best done, we believe, by turning the events of Sacred History as flash-lights on the truths expressed in the Catechism;—Thus translated into action, emphasized by deed, they come within the child's mental grasp, and give rise to emotions of love and desire of good, of hatred for evil, in hearts that had else remained passive recipients of knowledge.

Let the children study our Lord's life in such a way as to live with Him; to find Him sharer in their joys and sorrows; to sit at His feet; to hear the Sermon on the Mount addressed to them, to wander with Him a lonely and hunted Man, in the year of persecution; to feel that they themselves were truly present at the sublime tragedy of Calvary, were seen there by the Divine Eyes, spoken to by the Divine Lips, and loved personally by Him with

whom there is no past or future. Thus even though they may not be able to express the fact or comprehend it, they will come to feel with the Apostle: "He loved *me* and delivered Himself for *me*."

SIXTH GRADE.

Above all teach the life of Our Lord objectively. Had we an accurate idea of the general sequence of the life of Christ, and a little knowledge of Judea and Galilee, so that at will we could reproduce the Gospel story in a rich and suggestive setting, the words and things encountered from hour to hour would then recall sacred memories.

On sketch maps have the children locate the chief events about which they are studying; use the sand-board to give vivid impressions. Unless this be done it is hardly possible for the children to "memorize" the work laid down. "Eye-gate" gives quicker, surer, more permanent impressions than "Ear-gate"; and "one thing done is better than many heard of."

SEVENTH GRADE.

So follow the course of our Lord's life, especially the last scenes that they may take a hold on the imagination and memory of your pupils that time will never efface.

Beginning at Mount Sion, trace step by step, the events of Holy Thursday night. The life of Christ by Father Maas, by Father Fouard or by Father Elliott gives graphic and minute details. The fatigue, the cruel shame, the special suffering of each step of the Passion are brought home to one with overwhelming force when thus followed.

Make the plan of the city on the sandboard, and at every station beginning from Pilate's Court, have the children place a little cross and describe each until they come to the awful culmination.

EIGHTH GRADE.

Explain the liturgical use of the Litany of the Saints, have them understand, and, if possible, know the responses; they should be led to love the Litany more than any other vocal prayer. As the greater number of the pupils will leave school now to engage in some employment, instruct much in honesty, uprightness, respect for one's word, promptness, respect to employers, the duty of not communicating their employer's business to others and the like.

In this and in the previous grades be ingenious in winning the children to good reading. Ask in a friendly and affectionate way for "notes" of the books they read.

Lead the children, especially those who are motherless, to have devotion to our Lady as Counsellor; teach them to ask her guidance

and advice in regard to company, reading, amusements and the like. Tell them how St. Teresa chose our Lady to be her mother, when her mother died, and to that act she attributed her later preservation from evil.

HIGH SCHOOL COURSE IN RELIGION.

With regard to the High School Religious Courses, Catholics proceed in the making of the curriculum from a careful study of the child's interest, capacities and age levels.

There are several and different courses in use in the various High Schools, but the seven principal ones are the following:

- 1—The Christian Brother's Syllabus of a course in Christian Doctrine for High Schools, approved by the New York State Department of Education, and published in 1924.
- 2—The Course prescribed by the Catholic University of America for its affiliated High Schools.
- 3—A Course for Columbia College Academy, Dubuque, Iowa.
- 4—A Course for the Preparatory School of St. John's University, Collegeville, Minnesota.
- 5—A Course for the High Schools of the Diocese of Albany.
- 6—A Course for the High Schools of the Diocese of Brooklyn.
- 7—A Course for the High Schools of the Archdiocese of San Francisco.

From a Bulletin issued by the School of Education, Notre Dame University, the following distinctive features of each course are quoted.* While they agree in the essential elements of pedagogical science, they differ in the application.

The Christian Brothers' Syllabus.

It is obvious on examination that this course is methodical, logical and comprehensive. The student who masters it will know a great deal about his religion, while it is typical of the traditional catechetical course in religion. To meet the peculiar needs of pupils who stop school at the end of the ninth year, it contains in the first year high only the essentials of each of the

* Research Bulletin, No. 2, School of Education, University of Notre Dame Press, 1925.

parts that constitute a complete course in Religion — namely, Dogma, Moral, and Worship.

The Catholic University Course.

In approach and development this course differs widely from the traditional type. Its most striking feature is the careful and cumulative development of a single unifying conception—that of the Church as a perpetuation of Christ's life and work. The organization, development and work of the Church are made the central theme for the entire course, around which are correlated the study of Church History, the lives of the saints, dogma, sacramental theology, apologetics, and liturgy. The inclusion of a great deal of Church History correlates naturally with the student's work in history in the high school, besides serving to introduce new materials of a broadening character. The usual criticism that "the high school course is merely a prolongation of the elementary course," is certainly contradicted by the Catholic University syllabus, both in regard to its arrangement and content.

The Dubuque Course.

The dominant principle of construction in this course is derived from a first-hand appreciation of the adolescent boy's natural craving for personal leadership, and of his tendency toward some form of hero-worship. The approach to the course is highly psychological. The first year is one of adjustment of all pupils, with their varying previous training, to a common plane. The third year is organized with the explicit recognition of the characteristics shown by boys passing through the "gang" age, although this age is set later than most observers have placed it. There is a further recognition of the adolescent boy's need of leadership; and this recognition is made the determining principle for the organization of the entire four years. . . . The fourth year is devoted to apologetics, Church history, and the teaching of the Church on such practical present-day matters as matrimony, home-making, divorce, labor and capital, Catholic education and charities, as well as to personal ethical problems.

The Collegeville Course.

“The Collegeville course” as well as “the Dubuque course” is being used in many of our boys’ schools. Both consider the fourth year as a final opportunity for preparing the high-school graduate to meet the problem of practical religious life. The outstanding feature of this course is the training in mental prayer, stressing religion as an activity, and as an activity primarily of the interior life. It provides for constant training in nourishing the student’s interior life through reading, memorization, and the practice of simple mental prayer. Doctrine, Church History, and the lives of the saints are included, not only for their value *in se*, but perhaps more for their utility in nourishing the inner life of prayer and union with God. The practical problems of the exterior life are recognized and provided for through the inclusion of training in apologetics, acquaintance with Catholic literature, the teaching of Catechism, and the work of the Church in the United States.

The Albany Course.

The Albany course devotes a year each to the review of the Catechism, to the study of the Mass, to a study of Catholic morality, and to a study of Catholic biography and history. The manner of preparing and presenting the materials for each year is based on the recognition of adolescent interests, and stresses the colorful and inspirational. The development of the course is made to depend upon the progressing needs of the actual high-school pupil.

The Brooklyn Course.

This course is at present only experimental and is being submitted to the criticism of a large number of teachers, priests, and professors, both within and without the diocese.

The general aim is to correlate religious instruction with guidance and training in practical religious activities. . . . The three-fold core of Dogma, Church History, and Scripture reading is carried throughout the four years of the course. To this is added a series of “Special Topics” including the practice of specific virtues, reading the lives of the saints, forming better

devotional habits, and getting the right viewpoint and information about such personal problems as marriage and the duties of a state of life. The psychological interrelation of these elements in the course may be interpreted as the doctrine, the ideal, the stimulus, and the activities of Christian life.

The San Francisco Syllabus.

This is a tentative Course of Study in Religion for a four years' High School. The principle on which it is constructed is that we should in the High School aim not so much at increasing the amount of matter taught in the Grammar Grades, as in teaching it in a different way. High School is the bridge between the sense work of the child and the intellectual work of the man.

Therefore we should at this stage begin to lay stress not on the "What" but on the "How" and the "Why". . . . Since it is wise to conserve as much as possible the knowledge gained by the student in the previous study of the Catechism, the first three weeks in each year are devoted to a rapid review of the "Baltimore". Afterwards three periods a week are given to the exposition of Christian Doctrine for three years, and the fourth year is spent in securing the foundation of Apologetics. The remaining two periods a week are given to selected subjects, such as Church History, Liturgy, the Bible, etc.*

* Syllabus of Religion for High Schools, San Francisco, Text Book Publishing Company, 1924.

CHAPTER II.

CATHOLIC STATISTICS.

The Catholic Church in the United States is divided into provinces and dioceses. Each province is presided over by an archbishop and thus forms an archdiocese. The dioceses are divided into parishes and missions, whose pastors are appointed by the bishop. Within his diocese the creation, division and reunion of parishes, the site, style and cost of all churches, the contracting of debts for parochial purposes, the building and conducting of schools, convents and academies, the life and work of the clergy, diocesan and religious, and of the communities of women, are subject to the bishop.

The State of Pennsylvania historically coincides with the ecclesiastical Province of Philadelphia, composed of the Archdiocese of Philadelphia and the five suffragan Dioceses of Pittsburgh, Erie, Harrisburg, Scranton, and Altoona.

The Catholic educational system has been gradually developed and in all the dioceses of Pennsylvania there is a carefully graded system of parochial schools. Institutions for higher education are, with few exceptions, in the hands of the teaching orders and are not an integral part of the parochial school system. The cost of maintenance of the Catholic educational system is defrayed by voluntary contributions.

The following tables are self-explanatory, and give a fairly good view of what Catholics are doing for religious education.

ARCHDIOCESE OF PHILADELPHIA.

TABLE I.

COMPARATIVE STUDY OF THE ARCHDIOCESE OF PHILADELPHIA, DIVIDED ACCORDING TO COUNTIES, GIVING THE TOTAL POPULATION (CENSUS 1920) THE ENROLLMENT OF THE PUBLIC SCHOOLS AND OF THE PARISH SCHOOLS.

County	Total Population	Public Schools	Catholic Schools
Berks	200,854	39,479	2,898
Bucks	82,486	17,789	1,047
Carbon	62,565	13,008	2,200
Chester	115,120	24,866	1,844
Delaware	173,084	33,357	3,546
Lehigh	148,101	28,040	2,479
Montgomery	199,310	38,491	4,227
Northampton	153,506	34,702	4,031
Philadelphia	1,823,779	224,725	80,732
Schuylkill	217,754	47,637	7,845
Totals	3,176,559	502,094	110,849

TABLE II.

GENERAL SUMMARY.

Separate Schools in the Archdiocese	242
Parish Schools in Philadelphia	101
Parish Schools outside Philadelphia	109
Enrollment at the beginning of the year	113,566
Enrollment at the end of the year	114,561
Academies, Parochial Schools and Institutions under the charge of Christian Brothers	11
Enrollment	1,600
Academies and Select Schools for young ladies	17
Enrollment at said Schools	4,205
High School for Boys	2
Enrollment	2,080
High School for Girls	1
Enrollment	1,918
High School for Boys and Girls	4
Enrollment (total)	4,085
Orphan Asylums	15

Orphans	{ Girls 1,457 Boys 1,609 }	3,066
Industrial School for Boys		1
Industrial School for Girls		2
Industrial School for Colored and Indian Children		1
Protectory for Boys		1
Protectory for Girls		1
Institute for Deaf and Dumb		1
Institute for the Blind		1
House for Homeless Boys		1
House of Detention for Dependent Children		1
Total number of young people under Catholic care		115,180

DIOCESE OF ALTOONA.

The Diocese of Altoona was established May, 1901. It comprises the counties of Cambria, Blair, Bedford, Huntingdon, and Somerset, taken from the Diocese of Pittsburgh, and the counties of Centre, Clinton, and Fulton taken from the Diocese of Harrisburg. The area of the diocese is 6,710 square miles. At the beginning of the last century the whole territory was part of the extensive parish of the famous Russian convert the prince-priest, Demetrius Gallitzin. There is a steady growth of the Catholic population, and almost every parish has its school. The following table summarizes the work of the Catholics in the diocese.

SUMMARY.

Catholic Population	148,718
Parish Churches (including Missions)	121
Parishes with Schools	49
Parish School Enrollment	15,686
Academies for Young Ladies	1
Pupils	185
Orphan Asylums	3
Orphans	351
Total number of Young People under Catholic Care	15,989

DIOCESE OF SCRANTON.

The diocese of Scranton was established March 3, 1868. It comprises the counties of Lackawanna, Luzerne, Bradford, Susquehanna, Wayne, Tioga, Sullivan, Wyoming, Lycoming, Pike and Monroe, all in the northeastern part of Pennsylvania.

Catholic education in the diocese began with the great pioneer Father O'Reilly, who in the autumn of 1842 opened a college at St. Joseph's Susquehanna County. At the present time higher education is cared for by St. Thomas's College, in charge of the Brothers of the Christian Schools. Nearly all the parishes have their own parochial schools conducted by the sisters of the different teaching communities.

SUMMARY.

Catholic population	275,782
Parish Schools	90
Enrollment	27,800
Academies	6
Pupil enrollment	854
High Schools	2
Enrollment	1,367
Industrial School	1
Boys	260
Orphan Asylums	1
Orphans	119
Foundling Asylums	1
Infants	280
Total number of young people under Catholic care	29,400

DIOCESE OF ERIE.

The Diocese of Erie, established 1853, embraces the thirteen counties of northwestern Pennsylvania: Erie, Crawford, Warren, McKean, Potter, Mercer, Venango, Forest, Elk, Cameron, Clarion, Jefferson and Clearfield, an area of 10,027 square miles. When Bishop O'Connor assumed the government of the diocese, July 29, 1853, there were only twenty-eight churches, with eleven secular priests and three Benedictine Fathers to attend to the wants of the Catholics scattered throughout the thirteen counties.

Under the direction of Bishop Mullen, the third bishop of Erie, a new era began. Religious orders were introduced and new institutions arose for the maintenance and spread of religion, and for the enlightenment, comfort and shelter of suffering humanity.

The following table gives an idea of the work of the Catholics in the diocese of Erie.

SUMMARY.

Catholic population	117,720
Parish Schools	43
Enrollment	15,070
Academies for Young Ladies	6
High Schools	14
Preparatory School for Boys	1
Enrollment	159
Orphan Asylum	1
Orphans	354
Day Nurseries	1
Homes for Children	2
Total number of young people under Catholic care	16,719

DIOCESE OF HARRISBURG.

The Diocese of Harrisburg, established in 1868, comprises the counties of Dauphin, Lebanon, Lancaster, York, Adams, Franklin, Cumberland, Perry, Juniata, Mifflin, Snyder, Northumberland, Union, Montour, and Columbia in the State of Pennsylvania, an area of 8000 square miles. Lycoming and Centre counties were also included within its original boundaries, but the two were taken from it when the Diocese of Altoona was formed.

When the diocese was first established there were only a score or so of priests to attend to the wants of the large population. Progress was slow, as the people were poor, but parish schools soon made their appearance under the direction of the several teaching orders.

The following tables will demonstrate the slow but steady progress that the diocese has made in matters educational.

TABLE I.

ELEMENTARY SCHOOL STATISTICS.

Parish Schools	46
Mission Schools	2
Institutional Schools	3
Total of Elementary Schools	— 51
Pupils at the beginning of the year	12,685
Pupils at the end of the year	12,508
Boys	6,285
Girls	6,223
Total Enrollment	13,034

TABLE II.

HIGH SCHOOL STATISTICS.

High Schools	2
Parish High Schools	21
Pupils at the end of the year	473
High School Boys	68
High School Girls	120
Parish High Schools, Boys	137
Parish High Schools, Girls	148
	285
Boys attending other Catholic High Schools	16
Girls attending other Catholic High Schools	31
Boys attending Public High Schools	122
Girls attending Public High Schools	87
Boys	343
Girls	386

RECAPITULATION

General population	922,462
Catholic population	80,540
Parishes with Parochial Schools	48
Children in Parochial Schools	12,581
Number of High Schools	2
Number of Parish High Schools	21
Number of Academies for Young Ladies	3
Enrollment	247
Number of Orphan Asylums	3
Orphans	321
Total number of young people under Catholic care	13,119

DIOCESE OF PITTSBURGH.

The Diocese of Pittsburg suffragan of Philadelphia comprises the counties of Allegheny, Armstrong, Beaver, Butler, Fayette, Greene, Indiana, Lawrence, Washington and Westmoreland in the State of Pennsylvania, and area of 7238 square miles. It was established in 1843 and Dr. Michael O'Connor was named as the most suitable person to govern the new see. While only a priest he was invited by Bishop Kenrick to come to Pennsylvania, and in 1841 was appointed Vicar-General. One month after his arrival he began the erection of the first parochial school, St. Paul's, which was opened April 14, 1844.

When he resigned in 1860 the diocese was in a flourishing condition, and the material and spiritual development of the see has kept pace with the population. The following tables serve to prove this assertion.

Table I gives a general survey of the numerical side of the Parish School system. Tables II and III are self-explanatory, and Table IV is a summary of the School Statistics of the Diocese of Pittsburgh.

TABLE I.

GENERAL STATISTICS OF THE NUMBER OF SCHOOLS AND TOTAL ENROLLMENT OF
THE DIOCESAN SCHOOLS OF PITTSBURGH DIOCESE.

(a) Number of Schools:

1. City of Pittsburgh—Grade Schools	87	
Institutional Schools	7	
		74
2. Remainder of Allegheny Co.—Grade Schools	64	
Institutional Schools..	2	
		66
3. Remainder of Diocese—Grade Schools	71	
Institutional Schools	0	
		71
Total Number of Schools		211

(b) Total Enrollment:

1. Grade Schools—City of Pittsburgh	34,837	
Remainder of Allegheny Co.	23,265	
Remainder of Diocese	18,366	
		76,468
2. Institutional Schools—City of Pittsburgh	1,525	
Remainder of Allegheny Co..	353	
		1,878
3. High Schools—City of Pittsburgh	1,901	
Remainder of Allegheny Co.	626	
Remainder of Diocese	176	
		2,703
Total Enrollment		81,049

TABLE II.

THE SCHOOLS OF THE DIOCESE DIVIDED ACCORDING TO COUNTIES, GIVING THE ENROLLMENT OF THE BOYS AND GIRLS AT THE BEGINNING AND AT THE END OF THE SCHOLASTIC YEAR, THE TOTAL ENROLLMENT AND AVERAGE ATTENDANCE.

County	Boys	Boys	Girls	Girls	To. En.	Av. At.
Allegheny	29,983	29,516	30,623	30,195	62,507	56,657
Armstrong	561	535	545	530	1,109	1,019
Beaver	1,272	1,238	1,231	1,226	2,552	2,286
Butler	789	783	792	764	1,615	1,477
Fayette	1,323	1,274	1,430	1,424	2,890	2,629
Indiana	204	209	243	226	449	417
Lawrence	562	527	523	495	1,126	998
Washington	853	857	899	892	1,805	1,569
Westmoreland	3,559	3,446	3,243	3,270	6,996	6,306
Total	39,106	38,385	39,429	39,122	81,049	73,358

TABLE III.

COMPARATIVE STUDY OF THE DIOCESE OF PITTSBURGH, DIVIDED ACCORDING TO COUNTIES, GIVING THE TOTAL POPULATION, THE CATHOLIC POPULATION, AND THE ENROLLMENT OF THE PUBLIC SCHOOLS AND OF THE PARISH SCHOOLS.

County	Total Population	Catholic Population	Public Schools	Catholic Schools
Allegheny	1,185,808	385,000	202,161	62,507
Armstrong	75,598	12,500	17,283	1,100
Beaver	111,621	19,000	21,059	2,552
Butler	77,270	20,000	15,686	1,615
Fayette	188,104	60,000	41,187	2,890
Greene	30,804	2,500	6,536	
Indiana	80,910	15,500	16,875	449
Lawrence	85,545	25,500	16,730	1,126
Washington	188,992	48,000	44,625	1,805
Westmoreland	273,568	62,000	56,905	6,996
Totals.	2,298,190	650,000	439,047	81,049

RECAPITULATION.

Catholic population	500,982
Parish Schools	199
Institutional Schools	9
Pupils	74,304
Parochial High Schools	42
Pupils	2,609
Number of Private High Schools and Academies	11
Number of Day Nurseries	3
Number of Orphan Asylums	1,832
Number of Foundling Asylums	2
Number of Industrial Schools for Boys	3
Number of Protectories for Boys	1
Number of Schools for Deaf Mutes	1
Total Number of Young People under Catholic care about	80,657

The above statistics show that the Catholics are thoroughly organized in the Province of Philadelphia. That every parish should have its own parish school is a consummation devoutly to be wished, the hope nearest the heart of the Church. The work that has been continued so steadily and systematically bids fair at present to grow apace. Under the guidance of pastors, parish schools have been and are now being erected, equipped, improved and maintained, almost always by dint of hard work and unmeasured sacrifices on the part of teachers, parents and pupils.

PART IV.

SUMMARY.

The present status of the Bible in public schools, the religious education provided by Protestants for their children by means of Sunday Schools, Week-Day Church Schools, and Vacation Bible Schools, and the attempts made by Catholics in the same field have been treated briefly in the foregoing chapters. No effort has been made to deal with them exhaustively.

In Part I we find that the constitutions of the various States contain language which either directly or by clear implication recognizes a profound reverence for religion. Later on, while the religious sentiments of the legislators might have remained the same as to the need of "religion and morality" in education, yet we find in the Constitutions and School Laws sections that prohibited in some States even the reading of the Bible in the schools, nevertheless about two-thirds either allow or require that it be read. Feeling that the religious instruction in the public schools even at the best was inadequate, various denominations in a number of cities have adopted plans of cooperation with these schools, by which religious instruction could be given outside of school hours.

In Part II are described the different agencies that have been employed by the Protestants — especially in Pennsylvania — to secure the religious instruction they consider a complement to secular education. Week-Day Church Schools have increased rapidly in number and importance, and if the legislation now pending in different States to secure released time can be passed there is every reason to believe that the number of schools will more than treble and that they will become an integral part of public school education.

The establishment of Parish Schools by the Catholics is treated in Part III. This is evidence of their attitude toward religious instruction. They believe that religion is an indispensable part of education, so we find that they have a definite religious curriculum for the different grades and schools. Their statistics show an increase in the number of schools, pupils, and especially of high schools.

The evidence presented in this thesis clearly shows:

- 1—That the majority of the States recognize the desirability of Bible reading in the public schools, but are opposed to sectarian instruction.
- 2—That a system of cooperation between the public school and the Churches is feasible and practical.
- 3—That various religious denominations are being aroused in an increased degree to the necessity of inspiring the educational forces of our country with religious ideals and the sense of the need and value of religious instruction.

The response of parents and children to the various opportunities provided, the cooperation of the churches, the public schools, and the people in general are most encouraging. The trend of the past few years gives hope that the increasing number of efforts to better the situation are signs of a great awakening of interest in the question of religious instruction.

PART V.

AGENCIES FURNISHING INFORMATION.

Educational Department, Harrisburg, Pennsylvania.

Bureau of Education, Washington, D. C.

Bureau of Statistics, Washington, D. C.

Denominational Boards:

Baptists (Northern), Rev. T. S. Young, 1701 Chestnut Street, Philadelphia, Pa.

Presbyterian (U. S. A.), Rev. W. A. Squires, Witherspoon Building, Philadelphia, Pa.

Lutheran (United Lutheran Church in America), 1228-1234 Spruce Street, Philadelphia, Pa.

Lackawanna Co. Sunday Schools Association, Scranton, Pa.

Religious Education Board of the Moravian Church (A. P. N.), Bethlehem, Pa.

Hebrew Institute, Wylie Avenue and Green Street, Philadelphia, Pa.

Pennsylvania State Sabbath School Association, 1511 Arch St., Phila., Pa.

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Presbyterian Board.

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Research Bulletin No. 2 School of Education, Notre Dame, Ind.

"The High School Course in Religion."

Research Bulletin No. 1 School of Education, Notre Dame, Ind.

"The Van Wert Plan."

Local Religious Education Board, Van Wert, Ohio.

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National Education Association, Washington, D. C.

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APPENDICES.

APPENDIX I.

A questionnaire which was sent to the Departments of Education in forty-nine States was printed in a former chapter. The third query was:

“Have you a plan or plans for the study of the Bible in your State?
Have you a prepared syllabus?”

Appended are the results:

MAINE.

Bible study is being carried on in the various Sunday Schools and churches throughout the State. The scope and purpose are broad enough to include all denominations and the work is accepted by a large number of the leading churches.

The progress made during the past two years has been substantial. Reports from teachers of credit classes and from those directing the study give evidence of serious interest and enthusiasm for Bible study. These reports are sufficient to justify the next important step which the Board of Control has taken; namely, the setting up in permanent forms of the series of lessons which are the basis for credit courses for the four years.

In this day of advanced ideals and of increased resources some way should be discovered for systematic instruction in the fundamentals of a good life, some way should be found to develop a higher moral courage and a deeper religious conviction to produce a stronger resistance of evil influences on the part of our coming men and women. It is difficult to conceive a basis for moral instruction outside of the Bible itself. The Bible is the great source of inspiration, for the classics in music, in art, and in literature; it contains the most unvarnished history, the most interesting romances and songs of superb beauty and inspiration; it is superb in drama,—comedy and tragedy, it contains models of satire and irony together with the truest teachings of gentleness and brotherly love; it abounds in prophecies and revelations while the Gospels contain touches both human and divine.

Because of the diversity of creed and the principles established by our forefathers guaranteeing freedom of religious faith to all, Bible teaching is excluded from public schools, in which it is undesirable to have contention over fundamental differences in belief, therefore it becomes necessary to put the responsibility for religious education upon the churches. Our way of getting at the problem is not the only way; it may not even be the best

way, but it contains wonderful possibilities and those who undertake it with an appreciation and interest are sure to be successful. But there is no tradition, nor custom nor law which conflicts with or renders it undesirable to make such study current as legal tender for secondary and college credits.

Regulations for the Credit Course.

Qualifications of Teachers. The minimum requirement is the same as for a teacher in secondary schools, namely two years in college or graduation from a Normal School, or an equivalent acceptable to the Board of Control. All teachers will be expected to add one year of special training in methods of Sunday School teaching in accordance with the plan adopted by the Council of Church Boards of Education and the International Sunday School Association.

The Board of Control. The State Superintendent of Public Schools shall appoint a committee of ten members, on which the State Department of Education, the State Sunday School Association, the colleges and the secondary schools shall have representatives, to have general control of the work. Among other things this Board shall provide for the course of study, the examinations and the inspection of classes.

Examinations and Records. Five uniform examinations will be given twice a year under the direction of the local superintendent of schools or the principal of the secondary school. The questions will be prepared and the papers graded by a committee appointed by the Board of Control and representing the secondary schools and colleges. The examination papers shall be sent to the Chairman of the Board of Control, and each paper shall be accompanied by a fee of twelve cents to defray the expenses of the clerical work.

The class record must be carefully kept by each teacher, and students taking the examinations must present notebooks to the examiner.

Classroom and Equipment. A separate class room is essential for the best grade of work. Schools that cannot furnish separate rooms should make as good an arrangement as possible and then seek the approval of the Board of Control. Every classroom should be equipped with a black-board and the necessary maps and charts. There should be a suitable library accessible to each class. A list of books will be furnished by the Board of Control, together with a statement about the maps.

The Length of the School Year and the Recitation Periods. The classes in the church schools should be maintained for the same number of weeks at least as those in the secondary schools. The minimum number of recitations should be thirty-six, and the recitation periods not less than forty minutes in the clear.

Inspectors. The Board of Control shall appoint inspectors to visit the classes every half year, and to report to the Board the conditions under which each church school is conducting its classes.

The Revised Course of Study. The Bible Credit Course has been in operation in Maine for three years (1922). It has not been revised to bring it into harmony with a national course, which has been widely adopted and a fourth year's work has been added. Any church or other organization may organize their students of high school age into classes for Bible study.

The national course was prepared by a committee on "the Definition of a Unit of Bible Study for Secondary Schools." The Committee represented the following bodies: The International Sunday School Association, the Federal Council of the Churches of Christ in America, the Council of Church Boards of Education, the Association of New England Preparatory Schools, the Association of Biblical Instructors in American Colleges and Secondary Schools, and the Religious Education Association. The course of Bible study recommended by the Committee has been approved by the North Central Association of Colleges and Secondary Schools, and the Association of Colleges and Secondary Schools of the Southern States.

The Maine committee on courses of Bible Study appointed by the Board of Control for the Accreditation of Bible Study, has adopted the recommendations of the national committee, but has made certain changes in the requirements in order to adapt the courses to the needs of the church schools in Maine. The Maine plan calls for four courses with thirty-six hours of recitations each.

The four Maine colleges, Bates, Bowdoin, Colby and the University of Maine have approved this plan of Bible Study, and grant credit toward admission to college to high school students to the extent of one-half a unit for two of the courses and a full unit for the four courses. The State Department of Education recommends that all high schools regard these 144 hours of Bible Study as a full equivalent of any regular high school course that usually requires five recitations a week for 36 weeks.

Course I—Narratives and Poems of the Old Testament.

Course II—History of the Hebrew Commonwealth.

Course III—The Life and Work of Jesus.

Course IV—The First Christian Century.

MISSOURI.

The State of Missouri Department of Public Schools will give one-fourth unit credit per year for Bible work taught under the following conditions:

The teacher must have two years of college work in a standard institution, five hours of which must be in biblical work. As the Constitution forbids the teaching of the Bible in the public schools, it will be necessary to organize a class in the Sunday School and present this work in the church, or in some other room which may be provided. Sufficient maps and library books must be provided to satisfy this Department.

MISSISSIPPI.

The State of Mississippi has a course in Moral Instruction based on the Ten Commandments.

For Bible Study as much as one unit credit is given where the work is properly supervised.

MICHIGAN.

The Michigan State Teachers' Association has worked out a plan for the study of the Bible. One bulletin has already been prepared.

The plan is to arrange for the various church organizations to teach the Bible according to a plan outlined in the Bulletin and under the direction of the superintendent of schools. That is, the superintendent of schools is to approve the teacher as to qualifications and the general scheme to be followed in giving this instruction. Arrangement is made whereby the children can take an examination and secure credit in the school. This plan so far seems to be working very satisfactorily. It is so satisfactory that the Executive Committee of the Michigan State Teachers' Association has ordered a preparation of the second and third bulletin which completes the study of the Bible.

Qualification of Teachers. An effort is being made to have teachers as well qualified to teach the Bible work as the teachers who teach the regular work in the day school. Inasmuch as this work is somewhat new, it would not be surprising if some difficulty would be experienced in securing that type of teacher for two reasons:

(a)—A person may be very well qualified in other educational fields and be an excellent teacher, but not yet have a great fund of information which would be necessary to teach the Bible well.

(b)—A teacher may know the Bible exceedingly well and yet not have the general fund of information in other fields.

MARYLAND.

There is no prepared syllabus or plan for Bible Study in the State of Maryland, but some of the county superintendents give each teacher mimeographed copies of selections which they wish the teachers to use in the period for Bible reading.

NEBRASKA.

The State Department does not outline plans for the study of the Bible in the schools of the State. Two or three syllabi have been prepared for the use of students in the high schools. These, in some instances have been recommended by the accreditation department of the University of Nebraska.

It is the plan of the University and other colleges to give students credit for Bible study in their college preparatory courses. The students' work in Bible study is evaluated the same as other subjects.

The teacher of Bible study must possess the regular qualifications for a high school teacher.

KENTUCKY.

Students receive credit in the high school for Bible study. The work is evaluated in proportion to the amount of time spent in class recitation, as other subjects in high school.

The requirements for teachers of Bible study are the same as for teachers of other subjects, a legal certificate.

NEW YORK.

The Regents Rules provide as follows:

Credit toward an academic diploma may be given on proper certification by the principal of a recognized high school for the completion of courses approved after inspection by the University in subjects other than those named in this section (*i. e.* subjects in which the Regents examinations are not regularly offered as religious training, Bible study, etc.). A detailed outline of such courses must be submitted to the University when application for the inspection of the course is made.

Under such regulations as the President of the University may approve, credit toward an academic diploma may be granted for work done by the pupils of registered secondary schools outside of such schools in subjects in which the Regents Examinations are not regularly given."

In order that any school may take advantage of this rule it should submit:

- 1—A detailed syllabus of the course.
- 2—A statement as to time and place where instruction is given; that is, in school or out of school.
- 3—A statement of qualifications of the teachers and if outside of school, provision for supervision.

A list of pupils in the class should be sent to the Department shortly after the beginning of the school. Question papers prepared for local examinations should be submitted for approval in advance of such examinations. Answer papers are to be sent to the Department on request.

Claims for credits must be made on blanks furnished by the Department, showing in detail the number of weeks, hours a week, length of recitation period and standing attained by each pupil.

The amount of credit granted for such a course will depend upon the time devoted to the course. One recitation of prepared work a week for a school year, or two recitations of unprepared work give one count.

The courses offered should represent a real need on the part of the pupils in the community and should not be given with the idea of merely accumulating counts.

KANSAS.

Pupils receive credit for Bible Study if the class is taught as a class in Bible Literature or Bible History by a daily certificated high-school teacher for a forty minute period five days a week,—a unit of credit is given the same as for any other academic subject. However, not many high schools have such courses.

In the colleges and universities not to exceed twelve hours in Bible study may be counted in the transcript of college record when a candidate applies for a state certificate through the State Department of Education.

The qualifications for a teacher of Bible Study are the same as for a teacher in the high school, she must be a college graduate offering one hundred and twenty hours of college work, and hold a teachers' certificate valid in any high school.

WEST VIRGINIA.

By action of the State Board of Education of West Virginia at its meeting December 30th, 1919, West Virginia took her place among the other States of the Union offering High School Credit for Bible Study work done outside of the school room.

This happy consummation is the result of the work of the Joint Committee representing the State Sunday School Association and the State Education Association. The Executive Committee of the West Virginia Sunday School Association, at its meeting in Clarksburg, November 25th, 1919, unanimously approved and endorsed the plan as did the West Virginia Education Association at its meeting in Fairmont, November 29th. The action of these two bodies was reported to the State Board of Education with the result above reported.

By this action "THE WEST VIRGINIA COMMISSION ON ACCREDITED BIBLE STUDY" is constituted of five members.

Basis of Operation.

The report of the Joint Committee to the State Board of Education was as follows:

We recommend—

- 1—That the Indiana Plan be adopted as the approved plan for West Virginia with such adaptations as are necessary.
- 2—That the Indiana Syllabus be adopted as the approved guide and text book for the West Virginia Plan, now being inaugurated.
- 3—That the amount of credit be the same as in the Indiana Plan viz: one High School Credit for any two of the four parts of the Syllabus.
- 4—That the basis for the Plan be as follows:
 - a—*Teachers of Classes.* The teacher of a class seeking High School credit shall meet the academic and professional requirements of teachers in the High School in which credit is sought.
 - b—*Equipment.* Each class must have a separate room of its meetings, which shall be equipped with tables, maps, charts, blackboards, cases for books and reference library of at least six volumes, one of which must be a good Bible dictionary, and another a good Bible encyclopedia.
 - c—*Recitation Period.* The recitation period shall be a minimum of forty-five minutes. It is expected that at least twice as much time will be spent in lesson preparation as in recitation.

5—That we recommend as a permanent organization to have charge of the oversight and direction of this work in West Virginia a "West Virginia Commission on Accredited Bible Study," consisting of five members as follows:

(1) The General Superintendent of the West Virginia Sunday School Association.

(2) The State Supervisor of High Schools.

(3) A member of the State Board of Education named by said Board.

(4) A person selected by the West Virginia Sunday School Association.

(5) A person selected by the West Virginia Education Association.

6—That the above named Commission proceed with all arrangements necessary to put the Plan into full force and effect at the earliest moment.

This Report having been adopted by the State Board of Education becomes the basic principle of the Commission.

Rules and Regulations.

The Rules and Regulations adopted by the Commission at its first meeting, and amended to date are as follows:

1—There shall be a uniform examination held twice each year at the close of each semester on dates fixed by this Commission. These examinations, both within and without the high school to be scheduled concurrent with the regular semester examinations. These examinations shall be conducted under the direction of the principal of the high school in which the credit is sought. The examination manuscripts shall be securely wrapped and sealed and sent to the Secretary of this Commission. The questions for this examination shall be prepared by this Commission and submitted to the State Superintendent of Schools for his approval. These examination questions shall be printed and distributed by this Commission. The grades shall be reported to the principals conducting the examinations and to the teachers of the classes. The passing grade shall be the same as that required by the High School in which credit is sought.

2—The Bible Courses outlined in the Syllabus are not intended to be made a part of the public school teaching, nor are public school funds to be used to provide this Bible teaching.

3—Any version of the Bible may be used as the text book, the Authorized or King James, the Douay, or the Lesser.

4—The teaching may be done in Sunday Schools, Sabbath Schools, Parochial Schools, Vacation Bible Schools, Y. M. C. A. or Y. W. C. A. classes, or in private schools or classes. Classes may meet once a week or oftener, but ninety recitation periods of forty-five minutes per period must be devoted to each part.

5—Teachers are at liberty to supplement the courses as outlined with

any tenets of their faith or moral and spiritual applications that they desire, but examinations will deal only with historical, geographical and literary matter outlined.

- 6—High school pupils desiring credit for a course or courses in Bible Study are permitted to substitute such courses for regular electives of equal unit value. No pupil shall receive more than one unit of credit for Bible Study.
- 7—The teacher of a class must submit to the Secretary of the Commission a statement showing that he meets the academic and professional qualifications required of such teachers. Upon application to the Secretary of the Commission a blank for this purpose will be forwarded.
- 8—Junior High School may receive credit provided that not more than one unit of credit shall be given any pupil in both junior and senior high schools.
- 9—When any of the approved courses in Bible Study are taught in a high school as a part of its adopted curriculum, grades in such course when reported and vouched for by a principal of a school may, at the discretion of the Commission, be accepted in lieu of an examination set by the Commission.

When the local High School Board has approved of the above Plan it is in full force and effect in that local high school and the Bible Syllabus becomes an elective course in the high school subject to the conditions named above.

INDIANA.

The following are the essential points in the Indiana Plan for Bible Study in High Schools.

One semester credit may be given toward graduation.

To receive credit the student must pass a written examination based upon any two of the four parts of the syllabus. Only two parts of the syllabus may be taken for credit. The syllabus consists of two outlines based upon the Old Testament and two based upon the New Testament.

One representative from each high school using this course of Study shall constitute a Board of Control. The Board of Control elect from their number a committee of five persons who shall have charge of making the examination questions and grading the papers.

The examination shall consist of (1) Questions based upon the work in the syllabus, and (2) questions of literary and historical values. Questions of theological interpretation shall be strictly avoided.

The work in Bible Study may be done by individuals, in clubs, in schools, in Sunday Schools or in any way desired.

Each school shall determine whether or not students have met the local requirements to entitle them to take the examination.

The principal or a teacher shall have charge of the examination, and shall send in all manuscripts.

In order to be entitled to give credit each school must be authorized to do so by the State Department of Education. The Boards of Trustees of cities and towns or township trustees may make this request by passing the following resolution: Resolved, that on consent of the State Department of Education, credit for outside Bible Study be given in accordance with the plan approved by the State Department." Inform the State Department of this action.

More than one hundred schools and over two thousand students have written on the examinations. Sunday Schools, Y. M. C. A. and other organizations are conducting classes. Catholics, Protestants and Hebrews have done this work. A Hebrew pupil can take the work in the Old Testament and receive the maximum credit.

The school credit is controlled by the school. It is assumed that a knowledge of Hebrew history and a knowledge of the Bible in general is just as essential as a knowledge of Greek or Roman history, or a knowledge of other forms of great literature.

VIRGINIA.

The task of preparing suitable outlines of courses in Bible Study for High School pupils was assigned to a committee of seven men whose interests are both educational and religious, and who are actively connected with the Jewish, Roman Catholic, and Protestant churches. Appointed by the State Board of Education at a meeting of the Board on February 2, 1916, the committee on February 15th organized and outlined its work. At its second meeting, March 24th, its Chairman presented for consideration the outline of Courses I and III, and the preparation of Course II was assigned to Mr. Charles Hutzler with the understanding that he would avail himself of the services of Dr. Edward N. Calisch as collaborator. The Chairman was instructed to have Courses I and III printed and two copies of proof sheets sent all members of the committee for detailed consideration by themselves and such representative of their various churches as they desired to consult, and to have Course II sent out in the same way as soon as the manuscript was ready.

The final meeting of the Committee followed the completion of the plan outlined above, and extended correspondence and numerous conferences between the Chairman and the members. At that meeting on August 8th, all the members were present except Rev. Father James who was unavoidably away from Richmond, and his approval of the courses was conveyed to the Chairman by Rev. Father Dominic who had sat with the Committee at its second meeting. By request, Dr. Callisch was also present and participated in the discussion. The courses were taken up for detailed consideration, all members of the committee being called upon for criticisms, corrections and suggestions. After nearly four hours of such collaboration

the task was completed, and the Chairman appointed to lay the Syllabus before the State Board of Education for its approval.

The members of the Committee are as follows:

Professor W. M. Forrest, Chairman, University of Virginia.
President R. E. Blackwell, Secretary, Randolph Macon College.
Hon. R. C. Stearns, State Superintendent of Public Instruction.
Dean J. C. Metcalf, Richmond College.
Reverend Father James, Benedictine Military College.
Mr. Charles Hutzler, formerly of the Richmond School Board.
Rev. George P. Mayo, Blue Ridge Industrial School.

Directions.

I. To Religious Teachers.

1. The Bible Courses herein outlined are not intended to be made a part of the Public School Teaching, nor are public school funds to be used to provide this Bible teaching.
2. The responsibility for inducing pupils to elect these Bible courses must rest solely upon their parents and religious advisers.
3. The teaching may be done in Sunday Schools, Sabbath Schools, Vacation Bible Schools, Y. M. or Y. W. C. A. classes or in private schools or classes. Classes may meet once a week or oftener, but ninety recitation periods of forty minutes per period must be devoted to each course, and the class must be in charge of a teacher who will do and require faithful work.
4. Teachers and superintendents or directors of religious instruction are earnestly cautioned not to certify the fitness of pupils to take the examinations until such pupils have been thoroughly prepared and tested, lest failure to pass may discourage them and others from further Bible study.
5. Teachers are at liberty to supplement the courses as outlined with any tenets of their faith, or moral and spiritual applications that they desire, but examinations will deal only with the historical, geographical and literary matters outlined.
6. Religious bodies or individuals not caring to avail themselves of this provision for Bible credit for their children are in no way required to do so, as pupils who do not apply for such credit will take some one of the regular high school electives in lieu of it.
7. References are indicated for the three versions of the English Bible in common use among Protestants, Catholics and Jews; the Authorized or King James, the Douay, and the Lesser. Where only one reference is indicated there is no difference in the three versions. Where there is a difference the Authorized Version is in the text, the Douay in parenthesis; the Lesser Version in a footnote. In Course II the Douay references are also in footnotes.
8. The spelling of many proper names differs radically in the three versions

used, but it has been impractical to indicate the differences. The Authorized Version has been followed. Teachers will have to aid the pupils to find the equivalent name where other versions are used. With names, order of books, and the text of biblical passages pupils must accurately follow whichever version they study.

To Pupils.

1. High school pupils desiring credit for a course or courses in Bible Study are permitted to substitute such courses for one or more of the regular electives.
2. They must take the course or courses under the instruction of a teacher, and preferably in an organized school of the religious body to which they or their parents belong.
3. In addition to regular attendance upon a class devoting ninety recitations of forty minutes duration to each course, pupils must prepare their lessons at home with the same thoroughness devoted to other studies.
4. Pupils intending to take an examination upon one of the Bible courses at the end of any school session must notify the principal one month before the examination period.
5. For admission to the examination, pupils must present to the principal the certificate found in this Syllabus duly filled out and signed.
6. Pupils passing the examination will be granted half a unit credit in Bible study. A maximum of one unit credit will be allowed upon the completion of two of the courses. Pupils may take examinations in all the three courses and receive a certificate for passing them, but only one unit of high school credit will be allowed in lieu of regular elective courses.

To Principals.

1. Principals of high schools in which there are pupils preparing for Bible examinations should advise them as to what elective studies may best be omitted.
2. One month before the beginning of the final examinations of the session. Principals should learn the number of pupils expecting to take Bible examinations, and which Course I, II or III, they are taking and promptly order the necessary number of uniform examination questions from the Superintendent of Public Instruction, Richmond.
3. The examination in any Bible course must be given in the High School building at the same hour to all pupils in that course, regardless of the different hours for examination in the electives for which Bible study is substituted.
4. Principals need not grade Bible examination Papers, but must send them all to the State Superintendent of Public Instruction, Richmond to be graded by the Committee. Papers of seniors whose graduation depends upon their success in the Bible examination must be graded

by the principal with such aid from local religious leaders as he may desire. Such papers must later be forwarded to Richmond with all others.

5. At present only one examination will be held each session, and that will be at the end of the session.

Course I. Old Testament History.

Memory Passages.

- I. The beginning of History.
- II. The Hebrew Patriarchs.
- III. The Exodus and Wanderings, Par's of Exodus, Numbers and Deuteronomy.
- IV. Conquest of Canaan, Joshua.
- V. Israel under the Judges, Judges, Ruth.
- VI. The United Kingdom I and II Samuel, I Kings I to XI.
- VII. The Divided Kingdom to the Destruction of Israel, I Kings XII to II Kings XVII. Extracts from various Prophets.
- VIII. The Kingdom of Judah to the Babylonian Captivity II Kings XVIII to XXV. Extracts from various Prophets.
- IX. The Exile of Judah. Extracts from various Prophets.

Course II. Old Testament Literature.

- I. Biblical Legislation — Codes and Covenants — General Laws and Holidays.
- II. The Psalms.
- III. The Wisdom Books.
 1. The Book of Proverbs.
 2. The Book of Job.
 3. The Book of Ecclesiasticus.
- IV. The Prophets.
 1. Earlier Prophets.
 2. Isaiah.
 3. Jeremiah.
 4. Ezekiel.
 5. Minor Prophets.
 6. An Apocalypse.

Course III. New Testament History and Literature.

- A. The Life of Christ.
 1. The Birth and Early life of Christ.
 2. The Preparation for the Public Ministry of Christ.
 3. The Judean Ministry.
 4. Early Galilean Ministry.
 5. The Later Galilean Ministry.
 6. The Final Galilean Ministry.
 7. The Perean Ministry.

8. The Last Week.
9. The Resurrection and Ascension.
- B. Leading Features of the Four Gospels.
 - I. The Gospel of St. Matthew.
 - II. The Gospel of Mark.
 - III. The Gospel of Luke.
 - IV. The Gospel of John.
- C. The Early History of the Church.
 - I. The Church in Jerusalem.
 - II. The Church in Judea, Samaria and Syria.
 - III. The Church in the Gentile World—Paul's Three Missionary Journeys and Journey to Rome.
 - IV. Evidences of Paul's release, later activity and Execution at Rome.
- D. Leading features of Early Christian Literature.
 - I. Paul's Letters to Churches.
 - II. Paul's Letters to Persons.
 - III. General Letters.
 - IV. The Book of Revelation (The Apocalypse).

SOUTH DAKOTA.

At a meeting of the South Dakota Education Association held in Aberdeen, South Dakota, in November 1920, a report was made by the Committee on "Bible Study for Credit in High School." The report contained the following recommendations:

First, Standards for High School Credits in Bible Study:

The standards of accreditation in Bible Study shall be the same as those set by the State Department of Education for the other high school subjects, except that no certificate shall be required of those who give the course. The course in Bible Study shall not be given by the high school teachers acting in their official capacity as instructors in the high school.

Second, Curriculum Outlines:

The Course of Study and any examinations which may be given for credit in Bible Study shall be entirely non-sectarian and non-doctrinal.

Third, Amount of Credit:

A maximum of one credit may be allowed in a four-year high school course. A maximum of one-half year credit may be allowed in a two-year high school course. Not more than one-half credit shall be allowed in one year. This credit shall be elective.

Fourth, Embodiment in the State Course of Study:

The subject of Bible Study shall be listed in the State Course of Study in the elective group. The outline of the Course as drafted by the Committee herein after provided shall be part of the State Course of Study.

Fifth, Committee on Curriculum:

A committee of five shall be appointed by the President of the South

Dakota Education Association to draft a curriculum for a High School Bible Study course. This committee is authorized and directed to call into consultation representatives of churches of various denominations to aid in the formation of such curriculum.

Work of the Committee.

Under your instructions in raising this committee we conceive our work to be:

1. To define in detail Biblical courses that will promote the religious as well as the intellectual development of adolescent boys and girls, and that may be offered for credit in secondary schools and as a college entrance unit.
2. To establish standards of Biblical instruction and equipment which will ensure efficient work in these courses, wherever offered.
3. To perfect an organization which will ensure the constant improvement of this curriculum and the maintenance of these standards.

Recommendation.

1. That in order to give a certain freedom of choice to students of different faiths and to satisfy the demands of various schools and colleges, the following three courses of study be recognized as suitable component parts of a college entrance unit, and that any two of these courses may be offered as the minimum requirement. Each course shall represent the equivalent of five forty-minute recitation periods for eighteen consecutive weeks.

The members of the Committee are convinced that any two of these courses as outlined are fully equivalent to the standard college entrance unit.

Course I. Narrative and Songs of the Old Testament.

Method.

1. The Biblical Text used may be the Authorized Version, the American Revised, the Douay Version, The Holy Bible Translated from the Latin Vulgate, the New Translation of the Holy Scriptures issued by the Jewish Publication Society of America, or a standard modern Translation as for example that of the Shorter Bible.
2. In narratives where two versions have been combined, it is desirable for the sake of literary unity, to follow the older version, and therefore books giving only the simpler text are preferable as a basis for classroom work.
3. In general the same methods are to be employed in realizing the aims of this course as are followed with students of the same age in the study of English Literature. The main emphasis is to be placed on the mastery of the contents and on intellectual and spiritual inspiration rather than on the minute analysis of the literary form of each narrative and song.

Course II.

History of the Hebrew Commonwealth.

Contents.

The political, social and cultural development of the Hebrew people from the Egyptian bondage to the destruction of the Jewish state by Rome.

Aims.

To give in form adapted to boys and girls a clear knowledge:

1. Of the physical and historical geography of Palestine and of the larger world in which the Hebrews lived and developed.
2. Of the leading races and of the intellectual and social forces with which they came in contact.
3. Of the important periods, characters and events in their history.
4. Of the ways in which their institutions, such as the family, the state, the Church and the school developed.
5. Of the gradual unfolding of those religious beliefs and democratic ideals that constitute the chief contributions of the Hebrews to the faith and civilization of mankind.

Method.

1. Definite daily assignments in a text book carefully adapted to the interests and mental capacity of the young student and largely biographical in method, in which unimportant data will be omitted, and the leading characters and events of the history will be made vivid, and each institution studied in the lights of its social setting.
2. Special assignments to the Biblical sources and to selected books of reference.
3. Frequent papers, classroom discussions and tests.
4. The newer methods and standards of work that are maintained in the corresponding courses in European and American history.

Course III. Life and Work of Jesus and Paul.

Content.

The development of Christianity from the reign of Augustus to the persecution of Domitian.

Aims.

1. In general to give students such vivid impression of the work and personality of Jesus and his early followers that they spontaneously accept and apply his principles of living.
2. In detail to give a clear idea of the contents and nature of the records of the life work of Jesus and his early followers.
3. To study—
 - a. The geographical and historical setting of this work and the convictions and hopes in the minds of the people to whom he spoke.

- b. Jesus' early home training and the home of John the Baptist.
- c. The purpose and plan of Jesus' public activity.
- d. The conditions which confronted him in Galilee and Jerusalem. His methods, his dauntless enthusiasm and the result of his work.
- e. The events that led to his death and the facts underlying the Resurrection stories.
- f. Jesus' chief teachings regarding the right relation between God and man, between man and his neighbor, each man's duty to society, the use of wealth and the essentials for true happiness.
- g. The life of the early Christian communities at Jerusalem and Antioch.
- h. Paul's personality and early training.
- i. His conversion and the successive stages in his work.
- j. Paul's chief social teachings.
- k. The hopes and experiences of Jesus' followers during the last half of the first Christian century.
- l. The contributions of early Christianity to human thought and civilization.

Methods.

A. Jesus.

B. Paul.

Educational Standards and Supervision.

Our educational standards in Bible Study will be maintained:

1. By requiring the same scholastic preparation of teachers in these courses as are demanded of teachers in regularly accredited high schools of the State; *i. e.* their preparation shall be fully equivalent to graduation from the University of South Dakota.
2. By the requirement that the courses of study herewith submitted shall be faithfully pursued—that the requirements for attendance, punctuality and examinations be carefully regarded.
3. That the number and length of the recitation periods shall be the same as are required for a similar unit in other high school subjects.
4. That the equipment, such as room, heat, light, seats, maps, reference books, etc., shall be fully adequate for work equivalent to that regularly done in good high schools.
5. That in every case the principal of the high school in the school district in which these courses are to be given shall approve the provisions made for offering the courses according to the aforesaid standards and that no credit shall be asked toward graduation from high school or admission to normal school or college unless such approval has been secured.
6. Provided that an appeal from the decision of the high school principal may be made to a Judicial Committee which shall consist of the State High School Supervisor, the President of the South Dakota Education

Association, the General Secretary of the International Sunday School Association for the State of South Dakota and of two others appointed by the President of the State Education Association.

Additional Suggestions.

1. *To Perfect and Continue this Plan*, your Committee suggest that the South Dakota Education Association create a standing Committee on Religious Education whose duty it shall be to suggest such improvement as shall be needed from time to time.
2. *Preparation of Teachers.* That teachers in these courses shall be urged to secure special training in Biblical and allied subjects, with observation and practice which will equip them for most effective work in these courses.

The last legislature passed a Law providing that all pupils may be dismissed for one hour per week and go to their various churches for religious instruction, or the teachers named by the Churches may come to the schools and use the rooms for the purpose if they prefer. This plan is quite generally used in South Dakota.

In administering this law we insist that the teachers shall be as well qualified as are the other teachers in the schools.

A large part of our religious troubles is due to ignorant and intolerant teachers.

State Superintendent.

NORTH DAKOTA.

Under a plan proposed by the State Sunday School Association and authorized by the Department of Public Instruction classes in Bible Study may be organized by any church or society and a maximum of one unit of credit toward graduation given for such work. The study is to be conducted in organized classes, recognized by the Superintendent of the local high school. The teacher of Bible Study must be a person who has the equivalent of the minimum training required of high school teachers in other special subjects. The Courses must be conducted in a classroom separated from other classes. This room must have a reference library consisting of at least five books on Bible Study, one of which must be a dictionary. The time requirement for this subject is 90 forty-minute periods for one-half unit credit and 180 forty-minute periods for one unit credit. The Course is outlined in a syllabus. The examinations are given at the time of the regular state high school examinations.

The Course consists of Bible Study I (Old Testament) and Bible Study II (New Testament). It is recommended that the Bible Study class room be equipped with desks or table and chairs, with a blackboard, and with suitable maps properly mounted.

The Attorney General of Washington has ruled the North Dakota plan is not legal in the State.

(Rel. Ed. & Am. Democracy, Walter Scott Atheau, p. 99, Rel. Ed., December 1916.)

State Superintendent of Public Instruction.

OREGON.

The State Department of Public Instruction is promoting a study of the Bible outside of high school and giving credit toward graduation in high school for the work.

The same department is also preparing a course of Study for the Week-Day Bible School. We expect to give the public schools such authority over the Week-Day Bible Schools as will permit us to inspect them and determine the quality and the quantity of the work being done under our course of study. We expect to permit pupils to be dismissed and attend these schools on school time. There will be no interference with the religious faith of any public school student, since he may select the Bible School to which he wishes to go or he may remain in school at his tasks, if his parents prefer him to do so.

The students receive credit toward graduation from high school under our plan of Bible Study.

The qualifications of the teachers have not yet been established for the Week-Day Bible Schools, but they will be.

Course.

I. The Books of the Law.

- a. The early narratives of Genesis.
- b. The Period of the Patriarchs.
- c. The Period of the Exodus.

II. The Narrative Books.

- a. The Conquest of Canaan.
- b. The Period of the Judges.
- c. The Period of the Monarchy.
- d. The Period of the Divided Kingdom.
- e. The Period of the Exile and Return.

III. Hebrew Poetry.

- a. Poetic volumes.
 1. The Book of Job.
 2. The Psalms.
 3. The Proverbs.
 4. The Song of Solomon.
 5. Lamentations.
 6. Ecclesiasticus or the Preacher.

IV. The Hebrew Prophets and Prophecies.

Isaiah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Joel.

Amos.
 Obadiah.
 Jonah.
 Micah.
 Nahum.
 Habakkuk.
 Zephaniah.
 Haggai.
 Zechariah.
 Malachi.

The New Testament—27 books.

I. The Life and Teachings of Jesus Christ—The Four Gospels.

a. The Life.

1. The Gospel of Infancy.
2. Opening events of the Ministry.
3. The Galilean Ministry.
4. The Galilean Ministry—Second Period.
5. The Galilean Ministry—Third Period.
6. The Ministry in Perea.
7. His Last Week.
8. The Great Forty Days.

b. The Teachings.

1. Studies from St. Matthew's Gospel.
2. Studies from St. Luke's Gospel.
3. Studies from St. John's Gospel.

II. The Record of the Early Church—Acts.

1. The primitive Church at Jerusalem.
2. The Church scattered abroad.
3. St. Paul, the Traveller.
4. St. Paul, the Prisoner.

III. The Pauline Epistles.

- a. The Epistles of the Second Missionary Tour.
- b. The Epistles of the Third Missionary Tour.
- c. Epistles of the First Imprisonment.
- d. The Pastorals.

IV. The Remaining Books of the New Testament.

- a. The Epistle to the Hebrews.
- b. The Epistles General.
- c. The Revelation of John.

V. Memory Passages from the New Testament.

MINNESOTA.

Every child between eight and sixteen years of age shall attend a public school or a private school in each year during the entire time the public schools of the district in which the child resides are in session.

Such child may be excused from attendance upon application of his parent, guardian, or other person having control of such child to any member of the school board, truant officer, principal, or city superintendent, for the whole or any part of such period, by the school board of the district in which the child resides, upon its being shown to the satisfaction of such board:

That it is the wish of such parent, guardian or other person having control of any child, that he attend for a period or periods not exceeding in the aggregate three hours in any week a school for religious instruction, conducted and maintained in a place other than a public school building, and in no event, in whole or in part, at public expense; Provided that no child shall be excused under this section while attending upon instruction, according to the ordinances of some church, under and pursuant to subdivision 4 of this act.

4. That there is no public school within reasonable distance of his residence, or that conditions of weather and travel make it impossible for the child to attend; provided, first that any child fourteen years of age or over, whose help may be required in any permitted occupation in or about the home of his parent or guardian may be excused from attendance between April 1st and November 1st in any year; but this proviso shall not apply to any cities of the first and second class; provided, second, that nothing in this act shall be construed to prevent a child from being absent from school on such days as said child attends upon instruction according to the ordinances of some church.

MONTANA.

We have a plan for the study of the Bible for high school credit. The Colorado syllabus is used. Classes in Bible Study are carried on outside of school hours and financed by private funds.

High School students receive the same credit for work done in Bible Study as they do for equal amount in any high school subject.

Teachers of Bible Study classes must have qualifications equivalent to those of high school teachers in an accredited high school.

COLORADO.

The Regulation and Syllabus contained herein are the result of much study and experimentation on the subject since the first pioneer work on Bible Study for High School credit begun in the year 1910 in the State Teachers' College, Greeley, Colorado. Since November 1912, the supervision of this work has been under a joint committee representing the Colorado Education Association and the Colorado Sunday School Association. The present committee has continued the plan and the syllabus of the original committee with merely such additions and minor changes for which later experience seemed to call.

The Plan of Bible Study.

The plan provides for a four years' elective course of Bible Study for

pupils of high school rank which shall be adapted to their unfolding life and closely correlated with the curriculum of the high schools. This course is to be given by the various churches—Hebrew, Catholic and Protestant alike—at that church school hour or at any other suitable time during the week. Two or more churches so desiring, may cooperate in common classes. Suitable certificates are to be given to pupils who complete the course or any of the units in it; and arrangements are to be made with the local high schools to accept these certificates for credit on the requirements for graduation.

Within the Law.

This plan is in harmony with the Constitution and the law of the State of Colorado. The instruction is given by competent teachers at some convenient time for Bible Study in the various churches of the State. Thus, every church, under certain regulations given below, is free to impart instruction to its own children according to its own canons of interpretation.

Requirements for Teachers.

Since credit is given for this Bible Study toward graduation from any high school, it is necessary for teachers of the Bible Study classes to conform to the recognized standard for high school teachers, namely: "The minimum scholastic attainment of high school teachers shall be equivalent to graduation from a college belonging to the North Central Association of Colleges and Secondary Schools including special training in the subjects they teach." If doubt exists concerning the qualifications of any individual to teach a class, the joint committee will be glad to render its opinion if the individual's scholastic attainments are filed with the committee.

Requirements for Pupils.

Pupils desiring to do work in these Bible Study classes should be eligible to membership in an accredited high school although it is not necessary that them be students, and should expect to conform to all high school requirements concerning attendance, deportment, recitation and general attitude toward learning and culture.

Requirements for Recitations.

All Bible Study classes should be provided with separate rooms. Recitations should not be less than forty-five minutes long, and be free from noise or other interruptions. The pupils should be provided with desks or tables, blackboards, a Bible Dictionary, and other references that may from time to time be recommended by the joint committee and approved by the local school superintendent. The walls should be hung with maps of Palestine, the ancient world, and the Roman Empire in the time of Christ.

Requirements for Credit.

The unit of credit shall be prescribed in the standards of the North Central Association, namely: Forty recitations of forty-five minutes each in a year for a period of four years. There should be a minimum of one hour

study on each assigned lesson. Fractional credits may be allowed on the same basis. *As much credit is therefore given for this work as for a similar amount of work in the regular high school course.* The pupil's grade for each semester shall be estimated on the following basis: 1. Attendance; 2. Recitations; 3. Note Book and Thesis work; 4. Final Semester Examinations.

Final Examinations.

The final examinations shall be given at the end of each semester's work. Questions for these examinations are prepared by the joint committee and can be secured from them by request stating the date of the examination and the particular year and semester for which questions are desired. The examinations are to be conducted under conditions that are known to and approved by local high school principal. The semester examination papers will be graded by the State Joint Committee. The grades will then be forwarded to the class teacher and should by him be averaged with the grade on recitations and thesis and note-book work for the final semester grade. The final semester grades of each pupil shall then be filed with the local high school authorities and with the State Joint Committee, and each pupil shall be given a suitable certificate showing the work done and the grades earned.

Registration of Classes.

In order to secure uniformity in the work, classes that are organized are asked to register with the State Sunday School Association on a blank provided for that purpose and secured from the Association by request. A new registration blank is to be filled out for each semester. There is no registration fee.

Some Preliminary Conditions.

Before organizing for Bible Study in any community, great care should be taken to forestall opposition and criticism. Talk with any one who may not understand the plan or who may be apprehensive of increased sectarian differences; and if that be possible enlist their support. The supervision of the joint committee in cooperation with a responsible local church officer, the qualifications required of teachers, and the well-guarded written examinations, insure a fair degree of excellence in the work and of consequent trustworthiness in the certificates. The plan respects the integrity of all creeds and rituals, because it leaves every church free to select its own teachers and to give its own interpretation of the Bible. On the other hand it foment no sectarian differences, being more likely to soften or remove them, because it enlists all churches in a high common cause, a sound and growing regard for the Bible.

One Way for Inaugurating the Plan.

(a) The course of study, as prepared and furnished by the joint committee, should be submitted to the local school superintendent and his written approval secured for credit toward high school graduation.

(b) Select teachers who measure up to the required standards of the North Central Association (See requirements for teachers); and submit their names to the principal of the local high school for his approval. If they belong to his own staff or even to the grade staff, their acceptability is practically assured.

(c) Classes should be organized by personally canvassing all accessible young people in the community who have completed the eighth grade in the public schools, including particularly those who have entered the high school. In making this canvas special emphasis should be placed upon the practical value of Bible knowledge, and upon the incomparable rank of the Bible in the literature of the world.

IOWA.

The program outlined in the following pages contains more than can be possibly covered in the year's work. The intention is to give great latitude to the tastes and preferences of the different teachers. Don't attempt to do it all, and don't scatter.

It should be borne in mind constantly that the teacher in the public school is expected to present facts of the Bible and to open up its literary treasures. The special phases of the interpretation of the facts and events must be left to the individual, to the homes and to the several Churches. You have no more right to bias the pupils' interpretations in regard to theological matters than you have to proselyte for your political convictions in teaching the history of the political parties.

Secondary Credit Courses in Bible Study.

The New Testament. The Gospels.

Second Period—The Gospel preached in Palestine.

Third Period—The Gospel preached to the Gentiles.

The Books of the Bible.

The New Testament. (27 books.)

1—The Gospels.

2—The Acts of the Apostles.

3—The Epistles.

4—Revelation.

The Apocryphal or Deutero-Canonical Books of the Old Testament.

General Regulations.

The Ruling of the State Board of Secondary School Regulations as to the earning of credit in Bible Study is as follows:

"Bible Study—One half to one unit. This course may consist of a half-year's work in either Old Testament History, Old Testament Narrative or New Testament History. The course must be pursued under the same conditions as credit work in the regular courses in history and in English."

A unit is defined by this Board to mean a course of at least thirty-six weeks of five recitations a week, each recitation to be at least forty minutes in length. A unit is equivalent to two semester credits.

The work outlines for the Old Testament will constitute one half unit, and that for the New Testament another half-unit.

Four methods of Bible teaching are in vogue in the schools of this State:

1. The pupils are segregated along denominational lines, and the instruction is given once a week, or oftener, by pastors or by such persons as they may designate as instructors.
2. Some person in the community is chosen who may be trusted to rise above sectarian bias who will teach the Scriptures to high school pupils regardless of denominational lines.
3. In cities in which are located colleges or secondary schools that offer courses in Bible Study, pupils may be dismissed for an hour weekly, or oftener to receive Biblical instruction for high school credit.
4. In planning courses in English Classics, a half semester is devoted to intensive study of suitable chosen selections from the great discourses of the Bible.

In all cases the work must conform to the following requirements of the State Board of Secondary relations:

The Instructor must have the equivalent of a B. A. degree. Each recitation must be at least forty-five minutes in length.

Each lesson must require on the part of the pupil, at least an hour and a half of preparation.

APPENDIX II

OPINIONS OF NOTED EDUCATORS WITH REGARD TO RELIGIOUS EDUCATION.

To ascertain the opinion of those prominent in educational fields with regard to religious education for the young, the following questionnaire was sent to twenty-five authorities on educational matters and twenty responded.

1. What do you consider the place of religious education in the schools? Why?
2. What would you consider the best means of promoting it?
3. Are the American youth receiving such an education?
4. Do you distinguish between moral and religious instruction?

Appended are the answers received:

GEORGE S. COUNTS, *Professor of Secondary Education, Yale University.*

1. "I believe that religious education should occupy an important place in the education of children. Just where this education should be provided is a question that can be answered only in terms of the existing educational institutions and traditions."
2. "I am of the opinion that some form of religious education of a non-sectarian order should be provided in the public schools. Among other things this would include giving the youngster a first-hand acquaintance with the religious history of man. The special sectarian instruction should of course be given through the various sectarian agencies for education."
3. "They certainly are not."
4. "I do distinguish between moral and religious instruction although the distinction to be made must of course vary with the religion and with the stage of culture reached. For our own time and civilization I would say the difference is primarily one of scope. Religious instruction is more inclusive than moral instruction, covering not only the relations of man with man, but the relation of man to the universe. As I see it, religion among other things attempts to give the widest and most inclusive interpretation of life. With these widest matters morality does not necessarily have anything to do."

REV. FRANCIS P. DONNELLY, S.J. *of S. Andrew-on-Hudson, Poughkeepsie.*

1. Most important. Because virtue is more than knowledge, and knowledge does not of itself produce virtue.
2. Solid religious beliefs, the life of Christ and of the Saints,—the religious atmosphere,—daily contact with religious motives,—the influence of good character in teachers.

3. "They are receiving some from the example of devoted teachers, but are not really receiving enough as is evident."
4. "Ethics or mere moral information is not effective without religion which is the foundation, sanction, and model of morals. Theoretically morality and religion may be separated, as the science of ethics and divinity, but practically the art of good living seems inseparable from some religious beliefs..

CHARLES H. JUDD, *of the School of Education, University of Chicago.*

1. "I do not believe that it is the business of the school to try to cover all phases of the child's training, and in view of the wide divergences in regard to religious matters, I think it would be disastrous to attempt to import these disagreements into the public schools."
2. "I think the best means of promoting proper religious education is to develop a responsibility in the homes and to see to it that intelligent attention is there given to this problem."
3. "The religious training of American youth comports strictly with the religious attitude of the people."
4. "In my judgment moral training is very much broader in its scope than religious training, and I believe that moral training is promoted by all sorts of instruction in citizenship and in correct thinking."

F. J. KELLY, *Dean of Administration of the University of Minnesota.*

1. "The religious impulse is universal among human beings. It has always had its place as one of the controls of human conduct. The tendency to worship one's ideal is the tendency which has been most powerful in keeping one's life in conformity with that ideal. That being the case no education is complete which has not developed this religious impulse, and no society can long stand which has neglected the cultivated religious impulse as one of the human controls."
2. "Religious education has two aspects, one which is associated with particular forms of religion and creed, such as Christianity and Buddhism on the one side, and Methodism and Roman Catholicism on the other. The other aspect of religious education is associated with the development of a worshipful and reverent attitude towards ideals of life as revealed in all sorts of human associations. The first of these aspects should be developed in connection with our established church organizations. The second should be developed in connection with all sorts of other social institutions,—the home, the school, the boy scouts, the camp fire girls. These two aspects are not entirely separate, but frequently converge in a common ideal represented in a religious character such as Christ. However, it must never be assumed that religious education can successfully be confined to any one social agency. but must be an aspect of them all."
3. "The American youth are not giving adequate attention to religious education. The same may be said, however, of the children of other lands."

4. "The confusion between moral and religious 'instruction' is what has broken down to a considerable extent the ultimate value of religious education. Instruction has relatively little to do with either religious or moral matters, but education has everything to do with them. Education is the leading out by means of something, whereas instruction is the putting in of something. Moral education has to do with the development of a keen sense of right and wrong about things, whereas religious education has to do with the development of a humble spirit ready to bow before one's ideal and yield one's personal preference before the requirements of that ideal. It is obvious therefore, that moral education is primarily intellectual, whereas religious education is almost wholly a matter of the spirit.

T. L. KELLEY, *Department of Education, Stanford University, California.*

1. "I consider the appropriate place of religious education very intimately connected with the personal qualifications of teachers. These differ so widely from teacher to teacher that I hesitate to propose any single procedure as desirable.
3. "In my judgment, American youth to-day are receiving religious education very inadequately."
4. "I do distinguish between moral and religious instruction, and consider that the purpose of education in this regard is character training, which is probably equivalent to the development of proper moral attitudes and habits.

HERSCHEL T. MANUEL, *Bureau of Educational Research, Western State College of Colorado.*

1. "Religious education should have a place in the Public Schools to the extent that differences in belief make it possible. Teachers should themselves be fundamentally religious and should reverently inspire the children to be religious, without teaching particular creeds. If children are taught a religious attitude in schools that are tax-supported, the task of teaching particular creeds may be left to private schools.

However, I do feel that religious education should be definitely provided for by the churches and that it is not safe to leave this instruction to incidental agencies and the home. It is altogether probable that a cooperative plan can be worked out whereby children may receive the advantages of the public schools and yet receive religious instruction."

2. "It would seem best to develop a cooperative plan of religious instruction by which different churches will cooperate with the public schools."
3. "Religious instruction of the American youth is, in my opinion, greatly neglected."
4. "Moral and religious instruction are not necessarily the same. They may overlap. Moral instruction as such concerns one's relations to a Supreme Being and the human relations which follow from this first

relationship. Morals may have a religious sanction or they may not. It is expected that religious education will contain a great deal of moral teaching, for given certain relations to a God, there are important implications immediately in regard to conduct with one's fellows.

RT. REV. PHILIP R. McDEVITT, *Bishop of Harrisburg.*

1. "Religious education trains the child to discharge his duties toward God, his neighbor and himself. It should, therefore, have an integral place in the school, public or private. Why?

First, religion is the most important fact in the life of a human being. It deals with man's relations towards God, towards his neighbor, and towards himself. It concerns itself with his life here, and his destiny hereafter.

Second, religious education cannot produce results unless due consideration is given to it. Proficiency in no subject is possible without daily instruction therein. Reading, writing, arithmetic, etc. are taught daily. Physical culture that looks to the development of the body is taught daily. So religion and morality must be taught daily in order that a child may know God, serve God, may love his neighbor, may acquire habits of virtue honesty, purity, self-restraint, self-control, respect of law and authority, etc.

Third, to relegate religious education to the church and Sunday-school (on the plea that the day school deals with subjects that appeal to reason, while religion deals with subjects that appeal to faith), is to expect the Sunday school to succeed in religious education under conditions where the day school fails totally in the secular branches."

Dr. Robert Ellis Thompson says: *

'One of the first practical dangers of society is that the greatest truths that bear on human life shall come to be identified in the public mind with Sunday Churches and Sunday schools. We certainly are helping to that when we provide that the most aroused activities of the boy's mind shall be divorced from those truths and that the subjects of science, literature, and history, with which Church and Sunday School cannot deal, shall be taught him with a studied absence of reference to the divine intelligence at the heart of things! What is that but a practical lesson in the atheism that shuts God out of all but certain selected parts of life with which the young man may have as little to do as he pleases.

'What would be the effect upon the child's mind of excluding studiously all mention of his earthly father from his work and play for five or six days a week, of treating all his belongings and relations without reference to the parent to whom he owes them; and of permitting such reference only on stated times when they were

* Robert E. Thompson, "Divine Order of Human Society," pp. 189-190-191.

declared in order? But the monstrosity and mischievousness of such an arrangement would be as nothing to this scholastic taboo of the living God to whom the child owes every breath of its daily life. Who lies about us as a great flood of life and light seeking to enter in and possess its spirit. Shall the school boycott Him, whose very thoughts it is thinking after him in the fields of science, of history, and all the realms of human knowledge.' "

2. "The only really effective way to promote religious education is to give to it a place in the course of study in every school. All subjects of importance that enter into the training of the child are accorded this recognition. Why should religious education be excepted?

The various plans proposed to supply religious education, while they are to be commended as an effort to provide what the day schools neglect, are inadequate. If the teaching of reading or arithmetic were excluded from the curriculum of the day school, no one would admit that the teaching of either branch once a week, in a building outside of the ordinary school and, possibly, by untrained teachers, would give the child the facility to read and use numbers. Why should an arrangement that fails in secular subjects succeed in religious education?

In other words, the way to meet the present situation and the means to promote religious education will be found in adopting the suggestion of Professor Sadler, the distinguished English educator, who says: *

'I submit that *variety of types of schools set in a framework of national organization*, can alone give us that practical synthesis of effort which will make the ineradicable convictions of the different groups in a community as varied as our own.' "

3. "If by religious education is meant a training in the knowledge of God, His laws, His punishments, in the doctrines of Christianity, in the duties that man owes to his fellowmen, the civil authority, in the duties that he owes to himself—self-restraint, self-control, honesty, purity, truth, etc.—the answer for the vast majority of American youth is 'No'. The schools of the State are educating the greater number of the children of the country. The courses of study in such schools, while commanding moral instruction, exclude religious instruction for the reason that it is sectarian and, consequently, should have no place in a non-sectarian school.
4. "The only distinction I should make between moral and religious education is the distinction that is seen between the walls of a building and the foundation. I can consider the walls, the height, the thickness, the material, the external appearance, etc. At the time I do not think of the foundation, but the very moment I consider the permanency and the safety of the walls, I must think of the foundation. Unless the foundation is right, the walls and the roof of a building are a menace to life. So moral instruction may dwell upon various reasons why

* "Report of Church Congress," Manchester, 1908, p. 127.

children should do what is right; to do so is an act in conformity with reason; it is to further the welfare of society; to secure happiness in this world, to bring happiness to others, etc. But beautiful and attractive as these reasons may be, they are insufficient to maintain the structure of the moral life. Merely human motives have the same relation to a thoroughly sound moral life, that the walls have to a safe building. The walls alone without a solid foundation cannot assure a safe building. So there can be no sound moral teaching that does not rest upon divine truth. "Without religion there can be no moral education deserving of the name, nor of any good; for the very nature and force of all duty comes from those special duties which bind man to God, Who commands, forbids, and determines what is good and evil. And so, to be desirous that minds should be imbued with good and at the same time to leave them without religion, is as senseless as to invite people to virtue after having taken away the foundation on which it rests."''*

REV. JOHN A. O'BRIEN, *Director of Columbus Foundation, University of Illinois.*

1. "I think religious education is fundamental in any all-rounded scheme of education. It is the best foundation for the moral law.
2. "One effective means will be the working out of an arrangement whereby every student in public or private schools will be permitted to attend classes of religious instruction.
4. "A distinction may be made: Moral instruction covering the duties of man to man; Religious,—those duties plus duties to God."

JOSEPH PETERSON, *Department of Psychology, George Peabody College for Teachers, Nashville, Tenn.*

1. "Until we get to the point of defining and understanding religious education better than at present it should not be in the Public Schools. If it is made thoroughly social and modern to include the best that moral and social development can mean, with creeds and dogmas left out, there could be little objection to having it in the Public School. But the socializing movement in education, and the physical education movement are rapidly tending toward supplying the whole need, it seems to me. While many persons could be trusted perfectly well with religious education in the schools, many others, if given any authority in the schools would attempt to restrict free inquiry that might tend to go against their own views. The supplanting of real education with a spirit of indoctrination would be a great calamity to our public schools."
2. "In the long run it would doubtless prove best to modernize it thoroughly with the attitude that prevails in our best physical and social training;

* Leo XIII, Encyclical "Affari Vos."

selfishness of all kinds must be eliminated, even selfishness for one's creed or group. Devotion to the good of others in the world about us should have the emphasis."

3. "Education in the public schools comes short in many respects of what is desirable, and partly, probably of what in a modern sense may be called religious education. In my judgment the deficiency is not one of too little religion, but one of too much formality and routine, and even dogmatism regarding what little we know, or suppose we know, not enough of the true inquiring attitude, of the spirit of cooperative research."
4. "There is very little difference as I see it. Religious instruction could put more emphasis on certain ceremonies involving group participation. I mean by morality here general consistency and effectiveness in social life, that which will bring life more abundantly to all members of society. In aim the two sorts of education seem to be essentially the same.

C. E. CHADSEY, *Dean of the College of Education, University of Illinois.*

1. "In my judgment religious education, so-called, has no place in the the public schools. I am, however, in sympathy with the movement which is found in a good many places in the United States through which religious education is offered by duly authorized and qualified representatives of various religious denominations, and in places separated from the public schools, which gives to public students, either during the customary school hours or outside of the customary hours, the religious training which is favored by the denomination to which their parents are attached. In parochial schools where the parents send their children in the conviction that the best general education for the child may be secured under the general control of the school itself, and in the closest connection with the secular education, I see no reason why objection of any sort should be raised by anybody. Certainly the private school is justified in offering religious education to whatever degree the patrons of the schools approve.

RT. REV. WILLIAM T. RUSSELL, *Bishop of Charleston, S. Carolina.*

1. "In public school there is no place for religious instruction. In private schools, yes,—naturally in denominational schools.
2. "In Catholic Schools by graded systematic instruction in catechism.
3. "Those in Catholic schools, yes. Those in public schools, No. I cannot answer for non-Catholic denominational schools.
4. "No. Any code of morals that is not based on religion or religious faith is limited in its scope, and in its object. Without religious faith, no moral code can go beyond this world and its interests. There can be no higher constant motive than self-interest, though occasionally an individual is found who is actuated by an altruistic motive.

"Thou shalt not," cannot be maintained as a controlling influence

in men's lives without some religious sanction. To be actuated by religious motives means to be actuated by faith. Only faith can carry a man in his actions beyond the natural and selfish interests of this world. While it may happen that here and there we meet a man who apparently devotes his whole time and energy and money to the welfare of others, the very fact that he is considered a hero by others proves that his conduct is not accepted as a model by the general run of men. Even in such extraordinary cases, it may be questioned whether at bottom such a man is not actuated by motives of self-gratification and self-glorification. To sum up,—we may say that without religion, the only moral code is expediency. Respectability takes the place of religion. "*Do nothing that will bring condemnation upon yourself or your family—if it becomes known.*" A prominent jurist of the United States Court who boasted of having no religious belief, summed up a famous case which he had heard in these words: "*His only guilt was in being caught.*"

REV. JAMES H. RYAN, *Executive Secretary of the National Catholic Welfare Conference.*

1. "From the viewpoint of one who believes that man is a spiritual being and is destined to another life after the termination of this present existence, I contend that religious teaching is vital to a complete and sound education. Religious education should hold a prime place in the education of every child.

To my way of thinking the secularist philosophy is one-sided, inadequate, and full of dangers both to the individual and to society. If by any chance it were universally adopted in a country, the outcome would be a distinct loss in national moral energy as well as a weakening of the foundations upon which true democracy rests. Democracy is essentially of individuals. Translated it means self-control, self-sacrifice, courage, honesty, all moral qualities of the individual. These cannot be developed in the individual if education begins with the assumption that they do not exist, or if they do exist, they do not matter.

Horace Mann left behind him an educational heritage whose value to-day is questioned on all sides. His ideal of a universal compulsory education has been realized, and that is a great deal. His efforts to divorce religion from education have also been successful in the public school, and that is an achievement of which neither he nor the nation can be proud.

Religion, and by religion I do not mean undenominational or natural religion, must have a place in education, not only to maintain our churches but to develop to its full capacity both the life of the individual and of society. This I believe necessary, not only on religious and philosophical grounds, but for historical reasons as well.

2. "The best means of promoting religious education is to incorporate it into the curriculum or, better still, make religion the basis of the curriculum, correlating all subjects taught with this foundation subject. Other means like the Sunday School, the Vacation Bible School, the Week Day Religious School may help in the teaching of children. They are mere make-shifts and stop-gaps if one takes a correct and wide view of the educative process. Religious education should not merely aim to teach a few dogmatic truths. It must be permeated through and through by religious ideals and purposes. The curriculum must be religious, the atmosphere of the classroom religious, and the teacher himself must view his work as a consecrated task. Only along such lines can we have a religious education in the true and complete sense of the word."
3. "Unfortunately, millions of American children are not receiving a religious education. Protestant children grow up with little or no knowledge of religion, as recent surveys amply prove. Jewish and Catholic children are much better off, but even they do not receive anything like the amount or quality of training necessary. How all our children are to get a sound training in moral and religious ideals and practices, I do not know. The state cannot teach religion. Our laws and history make such a procedure impossible. The private and religious school does give a religious training, but it can never hope to meet the demands of the nation for such education. The problem is one for statesmen and educators to solve, working together without prejudice and antagonism, the welfare of all the people being the paramount consideration. Some European countries are progressing along the right paths. English statesmen have thought out a workable solution. The United States is hardly prepared as yet to lay down a course of action acceptable to all.
4. "Theoretically, I distinguish between moral and religious education. There are natural and supernatural virtues, just as there are natural and supernatural motives. No one doubts that the secular school may train the natural virtues. But are these all the virtues a man and a citizen need possess? Emphatically no. He is also a religious being. He not only knows; he wills, he loves, he believes. Unless he is trained to act from supernatural motives (and they are the highest motives) he does not act according to his beliefs. Faith must influence man's life. It cannot do so, or it will do so only in a very weak fashion, unless faith has been fostered and developed in him as a child.

Practically, the natural virtues are not sufficient for life, especially in a crisis. No other proof is needed of this than an appeal to each man's memory of his own past. When natural and supernatural virtues, on the other hand supplement and sustain one another, much can be looked for in the conduct of the individual. A great deal more could be made of this point. Suffice it to say that in devising a system of education, we are looking toward the average individual, not towards

exceptional cases. The average man needs the sustaining force of a religious sanction for his actions—a psychological and ethical fact worth a whole mountain of speculation about the possibility of a morality without a dogma.

As an educator, therefore, I could not distinguish, except academically, between moral and religious education. The two must go together hand in hand. As man, in my philosophy, is not merely a body, but a compound of soul and body, and as the destiny of man is not merely happiness here below, so his education must include a training in all those things which will bring the true purposes of life into bold relief and will not, by consequence, either fail to recognize or insist in minimizing them.

WILLIAM G. SHEPHERD whose articles—"Shall we Teach Religion in School," aroused nation-wide interest, answers the questionnaire thus:

1. "To-day religion is not recognized as a human motive in our public schools. The place or rather purpose I have in mind is to introduce enough of general religious instruction to impress on the minds of children the importance and utter necessity of religion in all human affairs."
2. "The best means of promoting religious education would be through the home."
3. "American youth are receiving no *such instruction* in homes or schools except in special cases."
4. "To my mind moral instruction leaves out all spiritual development; it involves only mental, and not even emotional activity. It abolishes a God—and I, for one, must believe there is a God."

REV. FRANCIS P. SIEGFRIED, *Professor of Moral Theology, St. Charles Seminary, Overbrook, Pa.*

1. "Religious education ought to receive the most prominent place in the school. By this is meant that it should be given a space of time proportionate to its educative value. Educative of the child's powers and life not only specifically religious and moral but intellectual as well. The school's atmosphere should breathe religion, pictures, images, especially the text and the reading books should contribute religious influences.
2. "It (religious education) cannot be carried out except in Catholic schools. For this reason Catholics must have their own schools, build and maintain them, if the government will not divide proportionally the school fund. Public schools are strictly speaking not educative though they are instructional institutions. They do not, and cannot develop the child's complete nature, because they leave out the essential relation thereof to God, the Creator, and final end. Why? The foregoing is the answer. God is the creator of the child's soul, the ulti-

mate end of complete life, the supreme norm of rectitude and the immediate source of moral obligation. The consciousness of these essential relations should be habitual with the growing child. This cannot, as a rule, be acquired in the home for obvious reasons, nor in the weekly Sunday School hour."

3. "The American youth, outside of Catholic homes are not receiving and can not receive such an education. The public school system is incapable of giving it. Non-Catholics must do the best they can with this inadequate instrument. The revolution of the 16th century introduced a divorce between the secular and the eternal which pervades every department of modern life. The Christian bodies that separated from Mother Church must either return or continue to suffer the consequences of this segregation which are only too obvious in the spreading immorality, and low standards of conduct manifest among the youth of to-day. Catholic youth it is true are frequently no better than their separated brethren, but that is due to no defect in the system wherein they were educated.

If any one wants to see this idea fully developed let him read the essay on the School Question by Orestes Brownson, Vol. 13 of his collected works. Brownson, it should be noted, was by all odds the profoundest and broadest philosopher the country ever produced. A convert to Catholicism he knew by personal experience the defects of secular education.

4. "Do I distinguish between moral and religious education? Most certainly, but in making the distinction, I realize its inadequacy. It is a distinction without a difference. I may think of a man's moral duties to himself, his fellows, his family, the state, without explicitly thinking of religion, or his duties to God. But as soon as I ask myself *why* he should fulfil any of those duties I see that no motive is valid or adequate when separated from the duty of obedience to God, the source of all moral obligation. Why should I be true to myself,—curb passion, practice honesty, virtue, what not, except because my Creator and my ultimate end wants, requires me to do so. He, my Maker has a plan into which He wants me to fit my actions,—not only those that concern Himself, religious, but those no less that relate to myself and my neighbor. I may observe my so-called moral duties because it is the best policy, the most profitable, ¹¹ not the most pleasurable in the long run. But if I find it profitable, advantageous, or pleasure-giving, to disregard the so-called ethical restrictions or requirements, who shall say me nay? If I leave out God I cannot discover any adequate or valid motive for duty.

But there are lots of people who live moral lives without any religion in them? These seem to be, and they often put religious people to the blush by their honesty, goodness, gentleness and other amiable qualities. But all this only shows us that there is a great deal of goodness in human nature, just as there is badness.

And such people refuse to be logical, consecutive, final in their thinking. They are content to stop short both in thought and conduct when it pleases them to do so. Religion puts restraint on the will and passion, in order to keep man self-consistent, and therefore true to his Maker. It is easy to leave religion out of doors so as to enjoy the snug inside of subtle self-seeking—which is often most egoistic when seemingly most altruistic. When we are considering the value of an educational system, the least that we can ask from it is that it be logical and adequate to its purpose. These qualities cannot be found in an educational system that seeks to inculcate moral life and ideals apart from the motives and agencies supplied solely by religion.

JOHN L. STENQUIST, *Bureau of Educational Research, Baltimore, Md.*

1. "I am uncertain as to the place religious education in public or private schools should occupy;—provided moral and ethical training is taken care of in some other way. My impression is that religious education tends to become narrow and sectarian, that it is not necessary in the teaching of morals and ethics.
4. "Yes, I do distinguish between moral and religious education. I am strongly in favor of every legitimate form of moral training. I do not believe that religion needs enter into this. Moral training, it seems to me, is concerned chiefly with instilling in the minds of youth a sound sense of right and wrong as applied to human conduct. Most religious instruction has, of course, ostensibly this also as one of its principles, but by bringing in various and conflicting religious beliefs, many of which are rapidly becoming outgrown, it seems to me to fail in holding the respect of our brightest youths, as well as of many of our intelligent adult thinkers."

JAMES J. WALSH, *author of "The Thirteenth, the Greatest of Centuries."*

1. "I consider the place of religious education to be in the private school. I find it hard to understand how religion can be treated as a subject for education in public schools since we have hundreds of religions in this country."
2. "I think that the best means of providing for religious education is to have undergraduate education in the hands of those whose duty it is to see that religion shall form the background of all early training."
3. "American youth is not receiving such education."
4. "Yes, there is a distinction between moral and religious instruction. Epictetus, Marcus Aurelius, Ptah-Hotep, are examples of moral instruction; they have an appeal to the mind. There is something deeper than the mind in human beings, what we call the heart. It is appealed to by truth touched by emotion, which is one definition for poetry, but also for religion, and men live by their emotions much more than their reason.

Men must be taught not only to recognize the difference between right and wrong, but they must be supplied with the motives that will tempt them to do right and avoid wrong. These motives are not only fear of the Lord, and dread of consequences, but love of the Being Who has made us and given us a high destiny.

Religious education consists not only in the practice of the moral law, but also in the fulfilment of our obligations toward the Almighty by acknowledgement of them, gratefulness for His goodness and the cultivation of a real affection.''

CARLETON W. WASHBURN, *Superintendent of the Winnetka Public Schools.*

1. "I believe that schools should provide a place for religious education when they can be sure that the education will be carried on in accordance with the best principles of modern educational thinking. It would be excellent if the various churches and denominations could combine in a basic curriculum, on which all would agree and which could be handled in the regular day schools, leaving the sectarian differences for the private work of different church organizations. Underneath Catholicism, Protestantism, Judaism, and all other religions, there is a certain basic, commonly recognized truth. This should have a place in the teaching of every child.''
2. "It is hard to state what place is the best for promoting it. Private and public schools can do their part, the churches theirs. Outside civic organizations and Parent-Teacher Associations are perhaps the best organizations of all to carry out the promotion of this idea.''
3. "I do not think the American youth are receiving adequate religious education.''
4. "There is a marked distinction between moral and religious instruction. It is possible to have moral instruction with practically no religious instruction. Religious instruction would necessarily include reference to a Divine Being and a certain emotional attitude toward that Divine Being. It would form the heart of moral instruction, which in itself is merely a question of man's relation to man. There were two great commandments, one of which is essentially religious and the other essentially moral (in the wide rather than the literal sense of the word moral).

APPENDIX III.

QUESTIONNAIRE SENT TO THE COUNTY SCHOOL SUPERINTENDENTS OF PENNSYLVANIA.

The following questionnaire was sent to the sixty-seven county School Superintendents of Pennsylvania in an attempt to find out what was being done in the schools of the State towards providing religious instruction for the children attending the public schools. Of the sixty-seven appealed to, fifty responded.

1. Is religious instruction given to the pupils in your school? How often? For how long a period? Is it given by the regular classroom teacher? By special teachers? If so, what qualifications are prescribed? Does the prescribed training include special preparation for religious instruction?
2. Are pupils in your school system regularly excused from school for religious instruction given by outside agencies? For how many days a week? For how many hours each day?
3. What denominations avail themselves of this privilege, and what is approximately the proportionate part of the total number of pupils enrolled who are thus regularly excused for religious instruction carried on by sects?
4. What is the method followed in the instruction? Lecture? Assigned lesson? In what?
Organized activities such as projects and problems, dramatization, etc. Do you use illustrative material? If so, what?
5. What means, if any, are used to correlate religious education with home life, or such activities as are carried on by boy or girl scouts and similar organizations?
6. What is done with pupils who are not thus excused during the periods in question? Are the children not thus excused given general non-sectarian religious instruction?
Or are they given academic work which the excused pupils lose?
If not, what do they do?
7. What sort of training in matters of religious education is required of teachers?
Is the religious instruction given wholly by teachers selected on account of their special adaptation for the work through personal character or religious devotion?
8. Is any form of school credit or other recognition given to the outside study carried on by these outside agencies?

If so, on what is such credit based? On the nature of the work required?

On the training of the teachers giving it?

On some form of test given by Public School authorities?

If not, on what?

9. What specific or definite work in character education is being carried on in your school? If character education is not carried on as an organized scheme, do you think it could be incorporated in citizenship training?
10. What study if any has been made of an academic or secular school work, with a view to the public school emphasizing and the church school utilizing all subject matter and activities which while non-religious in their nature can be used to correlate with religious instruction?
11. Do you think that it is possible to teach morality apart from religion? If so, by what means?

..... * * * * *

City

County

SUMMARY.

OF A QUESTIONNAIRE SENT TO THE COUNTY SCHOOL SUPERINTENDENTS OF PENNSYLVANIA.

From a questionnaire sent out to the sixty-seven county School Superintendents of Pennsylvania the following information was obtained:

Of the fifty Superintendents reporting, twenty think that character education could be incorporated with citizenship training. Ten state that character education is being carried on by means of civic projects and *manner lessons* (the italics are mine); one thinks it is being incorporated in citizenship training; one superintendent alone expressed his opinion that character education cannot be fully incorporated in citizenship training, and declared he was in favor of specific religious training. Eighteen gave no answer.

With regard to the question: "Do you think that it is possible to teach morality apart from religion, if so, by what means? Twenty-one of the fifty answering emphatically declared that morality could not be taught apart from religion. Eighteen as emphatically state that it can be taught. Six say that perhaps it can be taught but only to a limited extent, and on a very low plane. One superintendent says it depends on the definition of morality. Taking it in an extensive sense, he thinks much can be done by suggestion and habit training, carefully and regularly pursued in connection with a regular school plan. Another "believes that religion is the basis or groundwork on which morality should rest. And I will be glad to see a time set apart in the day when children in community centers might go to their respective churches for instruction in religion, as I feel that the Sunday School periods are all too short, and too hasty to give adequate religious instruction." Yet another thinks that to "an extent morality may be taught apart from religion by holding up the beauty of moral rectitude." While six see no distinction between morality and religion.

Nihil Obstat

J. M. CORRIGAN

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